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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 22 1844. VOL. XXIII.—NO. 25

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XXIII.

ONE MORE SUPPLEMENTARY NOTE.

ERROR, THE NURSE OF ENTHUSIASM.

In Rev. Dr. Chauncy's 'Seasonable thoughts on the awakening, &c.,' a book published in 1742, there is an account given of an extraordinary religious phenomenon which occurred in the town of New Milford, a few years previously. It is illustrative of the fact that popular errors in religion will produce their proper effect, when unchecked by the influence of knowledge and common sense. It is not so much because that ignorant and enthusiastic people do not reason *correctly*, as because they reason from *false data*. The Familists, under the lead of Mrs. Hutchinson, and the Separatists, under that of Rev. James Davenport, were much less erroneous in their *argumentation*, than they were in the *principles* from which they argued. For if, as was the orthodox belief, all religious awakening is produced by the special and immediate action of the Holy Spirit, then why should not all the new views, obtained by the subjects of such awakening, be also of Divine origin? Why were not such persons the subjects of supernatural inspiration? Why should not the whole work be of a piece; one entire web? Nor has our William Miller so much failed in point of argument, as in the popular postulates on which he has rested it.

The substance of the narrative, given by Dr. C. is as follows: There came up, in New Milford, about 1730, a very general religious excitement, commencing from the sudden death of a sprightly and buoyant spirited young man.—Those who had been his companions, and to whom he ministered, on his death-bed, the most impressive counsels, became subjects of deep seriousness, and soon formed themselves into a religious society. They held a meeting, once or twice a week, for religious exercises. This society soon embraced nearly all the young people in the town; and in the course of one year, one hundred persons were added to the regular church. Nothing exceptionable in the demeanor of the members of the society had yet appeared. Soon afterward, however, a spirit of self-righteousness, spiritual pride, and censoriousness, made its manifestations. One and another imagined themselves inspired of God. They were 'vainly puffed up.' And while they exalted themselves, they depreciated others. Great dissatisfaction was felt, and expressed, toward the church. The old members of it were accounted to be formal and dead. It was Babylon, and it became their duty, as they said, to come out of it, and be separated from the unclean thing. The church, therefore, was repudiated, together with its minister and its ordinances. They attended no meetings but their own; and these were conducted with much vociferation and tumult. There were as many to exhort, and to teach, and to interpret, and to sing a psalm, all at the same time, as once there were in the church of Corinth. Next, they set about the work of ex-purgating their own society. Having, as they alleged, the gift of discerning spirits, they could distinguish the converted from the unconverted. The latter, by the reception of ill treatment, were forced to withdraw. At length they were reduced to the number of thirty persons. By this time, the fire of passion, having expended itself, became moderated. But their conceit and obstinacy continued. Some were prevailed on to abandon them. About twenty, however, remained incorrigible. They now made a more complete organization. Different officers and committees were appointed. One of them was to supervise and regulate *the dress* of the members. The meetings, at length, became dull and silent. Sometimes not an individual would volunteer to speak a word. The reading of the Scriptures seems never to have been introduced among their social exercises. It was not sufficiently exciting. The sunshine of their day was now over. But they were too proud and obstinate to give up their meetings or their partyism. Thus they came, as it were, to be alone in the world. At length they were visited by some of the Quakers of Rhode Island, who, having heard certain rumors, came on a mission to them, and brought books. By this means, they were, in a measure, redintegrated. From this time, they took the name and style of 'The New Milford Quakers.' One of them, David Ferris, commenced a course of study, and entered Yale college, where he became acquainted with Samuel Buel, Eleazar Wheelock and others, who figured so conspicuously in the great revival of 1740 and '41. Dr. C. inclines to the opinion that the influence of Ferris did much toward fitting those young men for the part which they afterwards acted. In the event, the 'New Milford Quakers,' their number having become reduced, many, if not most of them, emigrated to Rhode Island, where they amalgamated with the old disciples of George Fox; and thus the name and substance of the new sect died out.

And now, if the question be put: 'What was the cause of the wild and eccentric course, taken and run by this youthful society? The answer has already been intimated. They did little more than to carry out the principles in which they had been instructed. It was matter of orthodox and popular instruction, that every true convert was a subject of the special, supernatural grace of God; and that all the subjects of this grace might know, and be assured of it; nd that all others were, in regard to religion, hypocrites and deceivers; and it is obvious to what conclusions these sentiments tend. These young persons, being in a manner secluded from the world, and having but a small amount of knowledge, gave themselves up to the guidance of what they had received as the cardinal principles of truth; and who can justly say that they did not reason correctly? Were they not more self-consistent than was Whitfield, Edwards, Bellamy and Hopkins? These men possessed too much knowledge to carry out to full development, principles which they staunchly avowed.—Knowledge cannot look the grossness of error in the face. Ignorance, however, can do it; and thus a man's simple honesty, not very unfrequently, makes him act the part of a fool.—Such philosophers as Hume and Berkeley, and such metaphysicians as Edwards and Emmons, could never act on the ground of their favorite opinions. The integrity of their hearts effectually counteracted the obliquity of their heads. The error of their philosophy was overruled by the soundness of their common sense.

We repeat, that it is *erroneous doctrine* preached forth into its legitimate consequences, that makes hallucinationists, enthusiasts, and fanatics. Men of knowledge and of well balanced minds, are deterred from falling into ultra conclusions, however legitimate they may be.—It is often said, we want learned men for ministers and instructors, and then they will not become Millerites, nor Mormons, nor Perfectionists, nor wild Revivalists and Come-outers.—But we shall have these, more or less, and periodically, until our popular theology is corrected of those doctrines which contradict plain reason and the spirit of the Holy Scriptures.—The safety of a ship cannot be effected by stopping leaks in the hold, while a sluice pours a constant torrent on the deck.

For the Register.

NATURAL THEOSOPHY. NO. II.

DUALISM.

The doctrine of Emanation, though very taking and plausible, was, on many points, embarrassed and unsatisfactory. It stood, in reality, on the principle of *materialism*. For light was a description of *matter* though not palpable and gross. And again, the God of the Emanationists was indolent, indulging himself in rest, and did not maintain an efficient supervision over his kingdom. These imperfections, perhaps, they did not perceive. But there was another which they *did* perceive. Their doctrine did not account satisfactorily, for the existence of evil. For if there was nothing but purity in the source, why should there be any in the emanations? If the first generation was perfectly pure, why should not the second be equally such? And the same in respect to all succeeding ones. If each successive generation, on account of their augmentation in numbers, should be of inferior dignity, why should they be less pure and sinless? This consideration could not long be overlooked. The difficulty was felt, and produced effect. A new doctrine therefore, was started; Ditheism, consisting in the belief of *two eternal principles;* the one, of good and the other, of evil; two Gods, identified with light and darkness; with spirit and matter. They retained the doctrine of the Pleroma. This was all light; but the intensest degree of it was in the centre. It diminished in the parts in proportion to their central distances. Though the Pleroma was immensely large, it was not illimitable; but surrounded by infinite space, which was filled with gross matter, in a dead chaotic state, uncreated and self-existent; doing no harm but capable of being the agent of all possible evil. On the ground of this general principle of Dualism, many particular theories—all of them necessarily fanatical—were invented and taught. One of them was like the following. A certain Eon, making an excursion beyond the Pleroma, found in the regions of darkness, this mass of gross, unorganzied matter. Conceiving the use that might be made of it, and being seized with the maddening spirit of ambition, he took the resolution of making this world, and thus erecting for himself an empire, which should be independent, and of which he would be King and God. And this purpose he executed, by purloining a quantity of light from the Pleroma, mixing it with gross matter, and from the composition forming our world, which is in part so good, and in part so evil. The Gnostic Christians regarded the Jehovah of the Old Testament as being this Eon, the Creator. In his character they saw, as they thought, the amalgamation of the opposite attributes. He was just, kind, merciful; but withal, was jealous, vindictive, irascible, and conditionally malignant. But Christ they acknowledged as an Eon of the very first dignity; too pure to have any contact with gross matter; possessing a human body only in appearance, and as a means of intercourse with men.

The Apostle Paul, though he repudiated the Gnostic doctrine, declaring it to be 'philosophy falsely so called;' and spake disparagingly of its 'endless genealogies' and its 'worship of angels,' and of the false humility of its votaries, yet he repeatedly employs the peculiar words and abstractions of this philosophy. The writers of the oriental school made abundant use of such abstract terms, as *silence, depth, height, the profound, the abyss, darkness, &c. &c.* Hence we find, in the writings of this Apostle, the same personified abstractions; *height and depth; the present and the future; dominions, thrones, principalities, powers, rulers of the darkness of this world, spiritual wickednesses in high places.* Also, and often, the *Pleroma*; the divine fulness. But he did not employ these terms in their philosophic and technical sense, any more than he did Jewish terms, in their Mosaical sense. The Christian Pleroma and dominions were different things from those of the Gnostic philosophy. And the Christian circumcision, sacrifices, propitiation, and atonement, different from those of the Jews. Persia was the head quarters of the Dualistic, or Ditheistic doctrine; and the celebrated Zoroaster, one of its most eminent teachers. The disciples of this school were sometimes called *fire-worshippers*; from the fact, that they rendered religious honors to the sun and fire, as being the most pertect symbol of God.

The Manicheans were a sect of this Ditheistic philosophy. They, like others of the class, believed in the existence of two principles; a good one and an evil one; both of them co-eternal and independent of each other; the former of them, the author of our souls, and the latter, the author of our bodies. But they differed from the great body of Gnostics in believing that each of these two principles was in subjection to an intelligent, almighty and eternal being, and yet presided, the one over the whole department of good, and the other, over the whole department of evil, This difference however, amounted to little, for it was only making a distinction between a blind principle and an intelligent being. But is is not easy to conceive of an intelligent, almighty being, who needs the aid of *a principle*, out of himself, and whose whole work it is, to control and to guide it. The difficulty of solving the problem of evil was not, even now and thus, resolved. For if the two Gods were equal in power, but hostile in purpose, there could have been no unity of design in their works. And yet a unity of design was manifest in the construction of the world. And if, moreover, to obviate this objection, it were admitted that the good God alone was uncreated and almighty, and the evil God reduced to the character of the Jewish Satan, he must, then, be but a creature of the Almighty, and the problem of the origin of evil, remain as much as ever, unresolved.

The Angelology of the Jews seems to have been much modified and expanded by their acquaintance with Orientalism. Previously to the Babylonian exile the Jewish doctrine of angels, was comparatively meagre and unimportant. Moses makes but little account of it. To angels is assigned no agency in that great catastrophe of 'bringing the flood upon the ungodly;' none in the infliction of the ten dreadful plagues of Egypt; nor in the miraculous rescue and preservation of the Israelites at the Red Sea; nor in the promulgation of the law from Mount Sinai; nor in the marvellous dispensations toward 'the Church in the wilderness;' nor in the dispossession of the thirty and one kings in the land of Canaan. A Jewish angel was, then, no other than a supernatural and visible manifestation of God himself. But after their intercourse with the Chaldeans, angels and their ministry, became vastly more frequent and important. It was now by their agency that all extraordinary providences were affected. An angel shut up the mouths of the lions in the den where into Daniel was cast; and expelled the heat from the burning fiery furnace of Nebuchadnezzer, and interpreted the visions seen by the prophet. Angels now began to receive proper names, as Gabriel, Michael and Raphael. Nations and individuals had their tutelary angelical patrons. And one resisted the other for the sake of their respective wards or clients. Dan. x. 13; xii. 1.

The doctrine of Dualism has, doubtless, transmitted a modification to Christian theology. Hence our doctrine of Satan. Though it came immediately from the Jews, yet it was not original with them. The Satan of the books of Job and of Chronicles, who waited at the court of Jehovah and thence took his instructions, which he executed without going beyond them, was very different from the Satan of the New Testament. And the Satan of the popular Christianity is, virtually, a malignant God. He does more for the injury of mankind, than Jehovah and his son have been able to do for their benefit. If the latter save their thousands, the former destroys his tens of thousands. He is a relic of the Manichean dogma.

OUR COMMON SCHOOLS.

To the Editor of the Courier:

After a respite of six weeks, the editor of the "Christian Witness and Church Advocate" has again returned to the Charge against the Board of Education and myself. As I have presented one dispassionate communication to that editor, in reply to his injurious attacks, and have been repulsed, I entertain no hope that he would now permit *my* defence to follow *his* accusations. It is therefore that I ask again the favor of being heard through your columns.

The article in the "Witness," to which I wish to drawn attention, is signed with the initials E. A. N.; and its writer now avows himself the author of the original article on the subject. As it has long been known that that article was written by Edward A. Newton, Esq. of Pittsfield, and as the present one bears the initials E. A. N., it would be affectation any longer to treat the communications as anonymous. I trust, therefore, it will be deemed no discourtesy in me, if, in order to avoid circumlocution, I speak of the author by name. Besides, it is always more agreeable to see one's antagonist and to look in his eye, than to be confronted by a blank mask, or a shadow. I only regret that Mr. Newton had not taken the more open course of avowing himself, in the first instance, instead of waiting till he was discovered.

It is to some extraordinary statements and views in Mr. Newton's last communication that that I wish to draw attention. Though personally, and, as I think, most unjustly implicated in Mr. Newton's allegations, I feel no disposition to make an acrimonious reply. The cause at stake, either as he views it, or as I view it, should lift us infinitely above the region of personalities, and should make truth our only object and aim.

In Mr. Newton's original article, Mr. Girard (the founder of the Girard College) is charged with having "laid the axe at the root of Christianity itself"; with having derived his principles of instruction from "Paine's 'Age of Reason' and Volney's 'Views of Religion'; with having undermined Christianity," and with having been "influenced by no principle of Christianity whatever"; and in view of these charges, Mr. Newton said, "Can any one tell wherein the system of Mr. Girard, and the present system of our Board of Education, or rather of its Secretary, differs; or where the *essential* line of agreement varies?"

The first point now made by Mr. Newton, is, that this was interrogative merely; put only by way of inquiry; that he "guarded his language carefully," &c. He says he did not mean to accuse the Rev. Dr. Humphrey, President of Amherst College, Mr. Sears, President of the Newton Theological Seminary, the Rev. Dr. Robbins, and the other members of the Board, with being of "Volney or Paine, and their like, —those enemies both to God and man."

Let me put a case. Suppose a merchant goes on 'Change and says publicly, "You know that Mr. A. is a knave, a swindler and a thief. Can any one tell wherein Mr. B's character 'differs' from that of Mr. A?" Or thus. "You know the Trust Company C embezzles the property of widows and robs orphans; and as to the Trust company D, if compared with C, can any one tell 'where the *essential* line of agreement varies'?" Could rational men—could any court ever differ as to the true construction of these words.' And if the offender, whom I have supposed were called to account for the slander, and should defend himself by saying, "I made no assertion; it was an inquiry merely; I carefully guarded my language, by an interrogation point"; would not a jury of honorable men, after assessing damages for the aggravated nature of the slander, double the amount for the dishonesty of the defence?

But notwithstanding this professed retraction, Mr. Newton's next point is, to show that the "two systems,"—that of Mr. Girard and that of the Board,—are "as nearly parallel as the cases respectively will admit"; "or, if this be too strong an expression, are they not too near to be safe or allowed?"

To prove this parallelism or similitude, he brings together, to make one short paragraph, half a dozen detached sentences of Mr. Webster's speech in the Girard case, including certain clauses of these sentences in brackets. The following is a specimen: He, [Mr. Girard] says there is such a multitude of sects, and such a diversity of opinion, that he will exclude all [religion and all its ministers] in order to keep the minds of children free from clashing controversies." Mr. Newton then proceeds thus: "I affirm, then, that excluding the words in these extracts, included in brackets, you have an account of the two systems, showing them to be as near parallel as the cases respectively will admit, &c."

Exclude "religion and all its ministers" from our schools, and then, surely, they would be like other schools from which "religion and all its ministers" are excluded. And were ever two systems or the things so unlike, that, if you put between brackets the points "wherein they differ," they would not, at least, "*essentially* agree?" Let a case precisely analagous be supposed. Some defamer says, "Can any one tell me wherein the sentiments of Mr. Newton differ from those of Paine and Voltaire, or where the essential line of agreement varies?" Mr. Newton calls him to account for the defamation. He replies; "Take away the fact of Mr. Newton's belief in Christianity,— let me put that between brackets,—and I affirm that they are all as nearly alike as the case admits."

Mr. Newton surely knew, when he compared the "two systems" in this offensive way, that while the will of Mr. Girard expressly excludes all clergymen from his college, probably a majority of all the school committee men of Massachusetts are clergymen; that they are required by the constitution and laws to see that "piety, benevolence," &c.—that is, love to God and love to man,—are taught, *in the schools*, and are at liberty to instruct the children, *out of the schools*, in whatever doctrines their parents desire or will allow. Yet he speaks of the systems as being "nearly parallel," or "too near to be safe or allowed."

He next proceeds with a series of assertions, highly erroneous in point of fact; and from which he draws erroneous conclusions, even had the assertions been true.

He declares that the Orthodox denominations, "for near two centuries," "at all times, then and now," have constituted "nine tenths of the population of the Commonwealth." That population is now about 750,000. One tenth is 75,000. The Universalists alone are estimated at nearly or quite this number. The number of Unitarians may be somewhat, though not very much less. The *Christ*-ians have between twenty and thirty organized societies. While there are very few Orthodox people belonging to Unitarian congregations, it is well known that there is no inconsiderable number of Unitarians who worship with the Orthodox. The opinion of some of the best informed men is, that at least one quarter of the people of Massachusetts are what is called, by way of distinction, Liberal Christians. Some estimate the number at one third. Then there are the Nothingarians and Deists, who, taken together, are probably more numerous than either of the above. The Catholics of Boston and its vicinity have been estimated at thirty thousand; and theirs is an orthodoxy which only a portion of the Episcopalians favor. Yet Mr. Newton avers that the Orthodox ever have been, *and now are*, "nine tenths of the population of the Commonwealth."

He next says that 'the *great doctrines*' of the gospel, as understood by the Orthodox, 'were *allowed to be taught*, and *were taught*, in all our common schools;' that 'the Assembly's Catechism was recited, every Saturday afternoon, in most, if not all the schools throughout the State;' and that 'this *religious teaching* continued to be practiced in our schools for near two hundred years,' or until the Board of Education was established.

Now, I appeal to every man possessed of intelligence, on this subject, for a denial of these statements. In the nine eastern counties of the State, containing more than five eighths of its population, the teaching of the Assembly's Catechism and of Orthodox doctrines, had been, not entirely, but mainly discontinued, long before the existence of the Board. The Catechism had been objected to by the Orthodox Baptists themselves. In many places, the discontinuance dates back, at least, to the beginning of the present century. I have met with many persons, educated in our schools, who never saw the Assembly's Catechism. So convinced was public sentiment of the equity and justice of the law of 1827, against sectarian teaching in the schools, that in all the common schools conventions I have ever attended, in almost all of which the subject of moral and religious instruction has been introduced, there has been but one instance where such teaching was advocated; and there it was resisted on the spot, by an orthodox clergyman.

Another ground of disproof is this: The whole current of testimony contained in the school committees' reports, denies the right and disclaims the desire to introduce sectarianism into the schools. Of more than a thousand of these reports, there are but two of a contrary description. They began to be made the next year after the establishment of the Board. Surely such a change could never have been wrought in a single year. These reports are all on file. The School Abstracts, containing the substance and spirit of them, are in the hands of all the school committees, of which Mr. Newton has been one. And yet, in defiance of all these facts, known, or capable of being known by himself, he makes these assertions.

Instead of commenting on this, I pass to another point, which is as follows:—

'In 1826 or '27, we find a new clause introduced into our laws in regard to Common Schools, unknown to our fathers, which now stands,' &c. as follows:—'The School Committees shall never direct to be published or used in any of the town schools, any school books which are calculated to favor the tenets of any particular sect of Christians.' Of this, Mr. Newton says—'it was not construed to mean the excluding of *religious teaching* in the great *doctrines* of the Gospel.' It was interpreted to mean, if to be operative, the exclusion of ecclesiastical systems of Church government and discipline, but as these had never been obtruded so as to disturb the public repose, no danger was apprehended from them, and religious teaching, as here understood, continued to be practised in our schools.'

Is this the true construction of the law?

Whether right or wrong, it is original; for neither in lecture, public discussion, or school report, has it ever been suggested before.

Mr. Newton says, that, doctrinal teaching and recitations from the Assembly's Catechism had existed in our schools at least up to 1827. He says, that, the teaching of ecclesiastical systems of Church government and discipline, had *never* been obtruded in them, so as to disturb the public repose. Then came a law forbidding *tenets* to be taught. But this law, as he construes it, was not aimed at what had been taught; it was aimed at what had not been taught. It was not designed to remedy what many thought an existing grievance, but to prevent what had never been complained of. Under his construction, questions of Church government or discipline could not be introduced into the schools, but the doctrine of universal salvation might be—such doctrine not favoring the tenets of a particular sect, and, therefore, not within the meaning of the law. Mr. Newton goes further, and queries whether the law was intended to be operative at all—a compliment to the Legislature that framed it, and to that which re-enacted in it 1835.

Again, he says, that the word 'school-books,' in the law, meant 'books of instruction in history, geography, and the like!' Although, therefore, the school committees were debarred, by the law, from introducing sectarian 'histories,' or 'geographies,' they were not prohibited from introducing the thirty-nine articles of the Oxford tracts.

I proceed to another question of fact. He says:—'In the early part of the present century, a new sect sprang up amongst us;' and, 'in 1836 or '37, a Board of Education was established, consisting originally and for some time (as he believes) of eleven members, eight of whom are supposed to have been of the new sect referred to, and three of orthodox denominations.' The purpose of this obviously is to awaken the jealousy of the orthodox, as if they had not been fairly represented on the Board.

Is it not remarkable, considering that Mr. Newton was himself a member of the Board for more than a year, and that the law establishing it was sent to every school district in the State, and is to be found in every court-house, town clerk's office, and nearly every lawyer's office in the Commonwealth,—is it not remarkable that he should not know the number of which the Board of Education consisted? He either knew it, or did not know it. Take the most charitable supposition, viz: that he did not know it; and why he did not inform himself before he compared numbers, for the purpose of arousing jealousies? The Board of Education consists of *ten* persons. It has never consisted of more. The Governor and Lieutenant Governor are members *ex officio*. The other eight are nominated by the Governor, and confirmed by the Council. At the formation of the Board, therefore, it devolved upon Gov. Everett to make the nominations; and, without any disparagement to any other chief magistrate we ever had, it may be said that no one has ever been more generally discreet or prudent in his appointments. So far as I know, he was never before suspected of perverting the powers of his office, either to the futherance of his own religious views, or to the hindrance of others; and it can be demonstrably shown, that he was guilty of no such injustice and impolicy in the present instance.

Various considerations should enter, and did enter into the appointment of the Board. I may speak with confidence here, for I had personal knowledge of the facts. All the great parties into which the State was divided, were to be regarded. Religious views were among the most important. Political considerations could not be overlooked. Indications of public sentiment, in regard to men whom the people had invested with office for a long course of years, were also worthy of attention. Even local residence, though among the weakest motives, must not be wholly forgotten. Having regard, *in all cases*, to a general fitness for the office, I submit to a candid public, whether the above considerations were not the proper criteria in making the selections.

In acting upon these principles, two men were taken from the House of Representatives,—one of them a distinguished leader of the Democratic party, an ardent and able friend of the schools, —the other the Chairman of the Committee on Education, and one of the best writers on the subject we ever had. One member was taken from the Senate, probably because he was President of that body, at that time. These three appointments were made, as I have reason to believe, without the slightest reference to the religious denominations to which the appointees belonged. Two lay members were then taken, who were incumbents of no office,—one an opulent merchant, who had long felt a deep interest in the public schools, and who has since given substantial proofs of that interest. He is a Unitarian. The other was an Orthodox Episcopalian, (Mr. Newton himself,) who resided in the western county in the State, and whom no one will suspect of compromising his own religious views, or those of the sect to which he belongs. This left three vacant seats. To one of these Mr. Sparks, the historian, formerly a Unitarian clergyman, was appointed; and to the others, two Orthodox Evangelical clergymen, Mr. Davis of Westfield, and the Rev. Dr. Robbins of Rochester. Three were appointed in reference respectively to the different political parties to which they belonged, and the offices conferred upon them by the popular will; two laymen, as such, a Unitarian and an Episcopalian; one ex-clergyman, a Unitarian, and two officiating Orthodox clergymen,—a larger number than was *apportioned* to any one other single consideration. A majority of the original appointees were, as I suppose, Unitarians, as a majority of the Board now are Orthodox; but no difference of opinion, founded on denominational views, has ever existed at the Board, with the single exception of Mr. Newton's objecting to the School Library, because, for the purpose of excluding sectarian and partisan works, it was decided that each book should be unanimously approved; and for which cause, after attempting in vain to effect a reconsideration of the vote, he resigned his seat.

Mr. Newton's next charge is, that the Board has given to the statute before recited, the most rigorous construction'—'have construed the law to exclude such works as the 'Assembly's Catechism,' and to disallow even more than the *reading* of the Holy Scriptures,—they may not be *explained* or *taught;*' and in so doing have 'perverted the *ancient design and usage*' of our Common Schools.

If this was simply a charge against Gov. Everett, Gov. Davis, Gov. Morton, and Gov. Briggs,—(who was a member of the Board for several years before he was Governor,)—against Drs. Humphrey and Robbins, Mr. Davis, and President Sears, to say nothing of the other members of the Board,—if it were merely a charge against the gentlemen of using their official power to 'pervert the law,' and to violate the wishes of 'nine-tenths of the people of the Commonwealth,' I would let it pass. But the injustice of the statement goes deeper than this.

I challenge the world to refer to a single act or declaration of the Board, by which they have ever interfered or claimed to interfere, or *even to advise* in regard to any one of the points above stated. They have never dictated or suggested a word in regard to the manner in which the Bible ought to be read or taught in the Public Schools. All that they have said in regard to that book is, that in the Normal Schools '*it shall be read daily.*' It was in the Schools, with a few exceptions, when the Board was appointed. It is in them now with still fewer. Whether it shall be in more or less, the law has expressly referred to the school committees of towns.

But this is not all. Soon after the Board came into office, a jealousy arose, that it was covertly a Unitarian movement. This spread so far as to alienate some people from its support. Wholly unfounded as the suspicion was, and impossible as it would have been to execute such a purpose, still it was deemed advisable by the Board, to pledge itself before the world, against such a purpose. Accordingly, in their third annual report, when speaking of the subject of School Libraries, they say:—

'The Board believe, also, that the inspection of the volumes already published, and of the titles of those proposed, (a list of which is subjoined,) will effectually remove all apprehension which may have been felt, that the sanction, by the Board, of books suitable for a School Library, might have a sinister effect, either positive or negative, in reference to religious instruction. While the organization of the Board is itself, (it is hoped,) a sufficient guaranty, that no such influence could be designed, the examination of the books already published, and of the list of those in preparation, will sufficiently show, that no such effect has ever, by inadvertence, taken place. The subject of religious instruction has been placed, by the Legislature of the Commonwealth, where public sentiment, and the necessity of the case, would place it and keep it, even without legislation.—In a community, where the utmost liberty of religious profession exists, where it is the dearest birthright of every man, that he may worship God according to the dictates of his conscience, any attempt to make the Public Schools, (supported as they are, by the common expense for the common benefit,) an instrument for advancing or depressing the opinions of any sect of Christians, would meet what it would merit, the prompt rebuke of every considerate citizen.'

In the minds of all candid men, who examined the subject, this public and solemn declaration of the Board, together with its course of conduct, for three years, and the evangelical character of several of its most conspicuous members, had the effect to allay apprehensions, in regard to any perversion of its powers, in favor of sectarian views. But it had another effect. It made those who desired and intended to use our Public Schools for purposes of proselytism, more hostile to the Board, than ever before; because they now saw in the mere fact of its existence, an obstacle to those 'practices,' which they had carried on, or intended to carry on, in defiance of the law. These are the men who are now attempting to rally a party in opposition to the Board. That this is the cause of Mr. Newton's opposition, we shall see in the sequel.

Another of Mr. Newton's assertions is, that by means of 'The Common School Journal,' my 'annual reports,' and my 'control' over the Normal schools, I have 'actually contrived to possess, and do possess the completest sovereignty' over all our common schools.

In reply to this, I aver, that from the Alpha to the Omega of our school system, I have not the slightest control whatever, either restraining or directory,—neither over school-houses, books, teachers, committee-men or appropriations, by the towns. I am not a member of the Board, and have no right even to a vote, in its meetings. I am allowed *to speak*, like a Territorial Representative in Congress, but not *to vote*. The public subscribe for my Journal or not, read my reports or not, hear my lectures or not, as they please; and when they have read or heard, they do as they please, or they do nothing. All that I have ever done or can do, is to lay opinions and facts before the community, and show them the relation in which they stand to the great cause of popular education, and unless these commend themselves to the good sense of the people, they go for nothing. My whole commission may be expressed in five words, 'to collect and diffuse information.' I have no more 'control' or 'sovereignty' over our schools, than Mr. Newton, himself; and if he will make himself more acceptable than I am, will impart better advice than I do, he can supplant me in all of them. I might turn this assertion of Mr. Newton to my own credit, only I will not misrepresent him; for if, without being invested with any legal authority, or having any exchequer at my command, I have acquired such an ascendancy over a most intelligent portion of our fellow-citizens, it must be from the excellence of the cause I espouse, and the acceptableness of the grounds on which I advocate it. Were it not for certain facilities for diffusing information into the obscurest parts of the Commonwealth, where it is most needed, I would resign my laborious and thankless office, and enter the field as a private missionary in this glorious cause.

There are various other wide departures from accuracy, scattered up and down through the article under consideration; but as they relate personally to myself more than to the cause, I pass them unnoticed. Mr. Newton may disparage my labors as he pleases. If I have accomplished much, I will consider it as encouragement. If I have accomplished but little, I will consider it as a stimulus to greater exertion. I leave this part of the subject then, with a single remark. Can the tree that brings forth such fruits be good? Are these wide deviations from well known truths, the way in which a Christian should let his light shine before men? Ought not the people of Massachusetts to prefer for the common schools, that SACRED REGARD FOR TRUTH, which is required by the Constitution and laws to be taught in them all, rather than any creed, or all the creeds that were ever framed without?

Mr. Newton calls earnestly for the printing of the report of the committee in 1840, for abolishing the Board of Education and the Normal schools, which he says received the sanction of 250 members. (It was but 182. And surely if, as stated in one of the previous articles in the 'Witness,' the House consisted of 'over five hundred members,' this was not a very formidable vote. What can account for such a statement as this, when the *yeas* and *nays* are on file?) 'In the Common School Journal,' which he denounces, I published that report entire, four years ago (see C. S. J., vol. 2, p. 225,) and sent it out to the world to work its own ruin. There was no document, until these articles of Mr. Newton, which could do the Board of Education so much good. Nay more, I published with it the best report of the speech made in its support, that I knew of. If Mr. Newton will publish a full report of that case without suppression of any part, I will become a subscriber for a liberal number of copies.

Thus far I have followed Mr. Newton in his assertions. Let me now consider his demands. He boldly advocates a return to the old times, when the 'Assembly's Catechism' was recited and doctrinal teaching given in all our schools 'daily or weekly.' He is not satisfied with the use of the Bible in all the schools, but complains because the Orthodox doctrines supposed to be contained in it, are not expressly '*explained and taught.*' He objects to the School Library, because it is free from polemical theology, because 'most of the writings of Luther, Calvin, Knox, and others, are excluded from it;' and on such grounds as these, he denounces our present Common School system as 'anti-republican in all its bearings, well adapted, perhaps to Prussia, and other European despotisms, but not wanted here.'

Now let us look at this claim of Mr. Newton. Let us compare it with the spirit of our institutions and with the spirit of justice.

There are, in Massachusetts, almost three hundred organized religious societies, which are anti-orthodox.—Even in Orthodox societies, it will not be denied that there are many individuals who dissent wholly from their views. In many towns, and in many more school districts, the anti-orthodox constitute a majority of the people, and pay more than half the taxes. There is not a town, and probably not a school district in the State, where there are not some disbelievers in Orthodoxy,—men who conscientiously think it their duty to prevent Orthodox creeds from being taught to their children.—What, for instance, would be done in Boston, if every individual could force his own creed into the public schools? Would not Babel be harmonious compared with them? And so of other places. Now, Mr. Newton declares himself an admirer of our school system, so far as the inhabitants of the towns are compelled, under heavy penalties to raise school money, and the inhabitants of the districts to build school houses; but he then demands that, by these moneys, and in these houses, the children of anti-orthodox parents shall be taught Orthodox doctrines, or be excluded from school; and like the million and a half of English children, be driven into ignorance and poverty and crime. This is *his* idea of *Republicanism* and of Religious *Liberty!* The principle of our law and of the Board of Education acting under it, is, that school money shall be raised from all, that the school money shall be open to all without any religious test, that when the children are assembled at school, every thing of a moral or religious nature which does not invade the rights of individual conscience,—the sublime precepts of the Gospel, the life and character of Jesus Christ, the love of God, and of man for his wants,—shall be sedulously inculcated; but that polemical theology, distinctive points of creeds or faith, shall be left to other times, places and teachers. It is the same spirit which, by universal consent, prevails in regard to politics. The nature of a Republican government may be unfolded, and its fundamental principle of equality explained; but questions of bank or no bank, of tariff or anti-tariff, or who is the best candidate for the Presidency, must not be introduced.

This Mr. Newton calls "*anti-republican in all its bearings, well adapted, perhaps, to Prussia and other European despotisms, but not wanted here.*" Where did Mr. Newton study Republicanism? In what school, or in what country? From what heroes and sages did he obtain his ideas of civil liberty, and of equality before the law; or from what martyrs to the cause of truth, did he learn the meaning of religious freedom? Does he find aught of this in the principles of Samuel Adams or John Hancock, of Washington or Madison, of Roger Williams or of William Penn? Whence, too, came his ideas of despotism? Ay, of Prussian despotism? At the very moment when he wrote that sentence, did he not know that what he demands for Massachusetts, was the very system of Prussia itself,—a catechism and religious doctrines in all the schools, enforced upon all the children, whether the parents believe in them or not? Did he not know that in consequence of this compulsory religion, in church and school, hundreds of Prussian families are driven yearly into exile? Yes, for that precious sentence alone, could Mr. Newton make it the law of Massachusetts, Frederick of Prussia, and Francis of Austria, and Nicholas of Russia, and the Pope of Rome would seize him by the hand and call him *brother*. So far forth, his system is identical with theirs. There is not a single item of difference, *to be put between brackets*, in order to complete the parallel. But, Mr. Newton, you have come into the world too late for this. It is the spirit of Henry the 8th, without his power. You may mourn over this as you will. You may call the members of the Board of Education,—men certainly among the most pious and exemplary in the land,—infidels, deists, or what you please; but as easily may the millions of the sons of the Puritans, who now breathe the blessed air of liberty in this free land, be gathered on board the Mayflower and her consorts, and be re-landed on the shores of England, and leave this glorious continent to the return of the forests and the habitations of the red men, as you can bring about that for which your soul yearns, —one authorised standard of truth, and that standard your creed!

I cannot consent to be outdone by you, Sir, in eulogizing 'our Pilgrim Fathers.' Amongst earth's worthiest, noblest, greatest, they stand in the foremost rank. Only one blot sullies their fair fame; otherwise they had been godlike rather than human. They persecuted for conscience sake, and enforced upon others the adoption of their creed, by imprisonment, exile and death. Yet such were the palliations for this offence, that the world has almost forgiven them, and already has the voice of history begun those plaudits in honor of their name which shall spread over all the earth, and resound through all its ages. You, too, join in this general acclamation of praise. But alas! it is the blot upon their character, and not its glory, that inspires your admiration.

You ask, 'Does any one believe that the Puritan Fathers, of whom we so highly boast, would have submitted to this'—that is, to exemption from sectarian teaching in our schools, and to equal religious privileges for all. Pardon my presumption, sir, if it is such, but I feel an inward and resistless prompting, as it were, commanding me in the name of every lover of God and man, to answer you, that they would. Did they now live, with the more clearly-defined notions of religious liberty and of human rights, which have been evolved by two centuries of experience and investigation; did they live in our times, when certainly more than one third of the people of this Commonwealth have become dissenters from their faith, I should consider it the foulest of all dishonors I could cast upon their name, to say they would not have yielded the law of force and the rigors of compulsion, to the demands of justice and the spirit of the age. They would have obeyed the divine injunctions of the venerable Robinson, when, as if moved by a double spirit of inspiration, he poured his last farewell into their souls in the following words:

'If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; *for I am verily persuaded, I am very confident, that the Lord has* MORE TRUTH YET *to breathe forth out of his holy word.* For my part I cannot sufficiently bewail the condition of the reformed churches, *who are come to a period in religion*, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented, for though they were burning and shining lights *in their times*, yet they penetrated not into the whole counsel of God,—but were they now living, would be as willing to embrace *further light*, as that which they first received. I beseech you remember, it is an article of your church covenant, *That you be ready to receive whatever truth shall be made known to you from the written word of God.*'

Yes, Mr. Newton! even among them, were they now here, you would stand alone in your advocacy of intolerance!

You complain that the schools are no longer as they once were, when the 'assembly's catechism' was taught 'daily or weekly' in them. The law or the interpretation of the law, which forbids this, you call an 'excrescence' upon our original common school system. Would you also be rid of the corresponding 'excrescence' upon our political system! Time was, when no one but a church member, a communicant, had a right to vote; and were he excommunicated from the church, he lost his political franchise also. The changes in regard to political and religious rights, have gone on hand in hand. From the early days of the Colony, the statute book is full of laws providing for the enlargement of both political and religious privileges. The Constitution itself, has been twice altered to adapt it to the resistless current of public opinion. And what is remarkable is, that the

and practically denied.—to do to others as we would that they should doto us.

I am sorry to introduce myself in this connection, but charged as I have been with sinister motives in favor of my own religious views, and with conspiring with the Board of Education, to accomplish unlawful objects by clandestine means, I must take the liberty to add that, intimate as I have been with every member of the Board, and with opportunities to know all their plans and designs, I do not believe there has been but *one* member of that body who would avail himself of his official influence, for the unlawful extension of his own doctrines. That member, as I have before stated, left the Board because, by a vote otherwise unanimous, they adopted the plan of a School Library, from which the 'great controverted topics of the day,' in religion and politics, were to be excluded. Had I the slightest reason to suppose that it was the design or the desire of the Board to make use of me for such a purpose, I would retain my office no longer than would be necessary to write my resignation. Although I have a faith or belief on this subject, which I think I could die to sustain, yet while others hold that faith to be erroneous, I do not desire—I would not permit, that it should be compulsorily introduced into the schools. The same conscience that compels me to decide for myself, and to stand by that decision, forbids my deciding for others.

In writing this long and I fear tedious letter, on the questions, what constitute religious freedom in regard to public education, and what course the Board of Education has taken respecting it, I began by disclaiming, with Mr. Newton, all desire to be personal. In following the line of fact and accuracy, I have been obliged to deviate far from this path; but in closing, I will adopt his words, saying with him, in regard to the great points of difference between us, 'Let the public decide.'

Very truly and sincerely your's, &c.

HORACE MANN.

CHRISTIAN REGISTER.

BOSTON, JUNE 22, 1844.

THE PROTESTANT RULE.

This rule as generally understood and as stated and sustained by able *evangelical* writers, holds fast to the Bible, as the only authoritative source of religious truth.

It demands that the holy book be placed in the hands of every Christian and, as fast as possible, in the hands of every child of God on the face of the whole earth. It requires also that every one be left perfectly free to interpret its revelations and teachings for himself, unbiassed, unprejudiced, uninfluenced in any way, by any extraneous, worldly consideration whatever. It denounces as impious, as bribes to dishonesty and hypocrisy, as tending to pervert the mind, to corrupt and seduce the conscience to be faithless to the light and grace within,—the most precious gifts of God,—the connecting temporal advantages with the profession of any opinion or system of opinions.

It denies that there is any man, or body of men, authorized to interpret the Scriptures, and consequently to force their interpretation on the adoption of others, either by rewards, or punishments, or persecution of any sort whatever. It views the employment of all means and influences, other than demonstrations of their truth, to induce persons to embrace or profess particular opinions, as wrong and sinful, as a kind of treason against the dignity, uprightness and welfare of the soul; and all who so attempt to propagate their peculiar ideas and convictions as recreant to the genius of Christianity, false followers of Jesus, foes to man's highest good and glory, to his honesty, sincerity, freedom.

It deems few sins so flagrant as endeavoring thus, by holding out bribes, or threatenings, to poison the mind in its springs of action, to seduce the soul to be false to itself, to resist the leadings and inspirations of the Holy Spirit. It therefore forbids all tampering with conscience, all encroachment on its fearless freedom; denies that any man, the humblest man, should be called to account for his opinions to any other man or set of men as frail as himself, however pious or learned they may be. He is responsible to God and him alone for his manner of exercising his precious right of interpreting his words for himself, and for the opinions and convictions he derives from them.

Not only is it his right, but his solemn duty to study and interpret the Scriptures for himself. He has no right passively to accept the opinions others have drawn from them. The Bible is God's gift *to him*. It contains a revelation of his duty, destiny, of the condition of his eternal welfare, of the will, commands, promises and dispositions of his Maker and Disposer. It is his highest duty, faithfully to study its pages and to acquaint himself with his God, to learn of *him* what is goodness, truth, wisdom, blessedness, honor and glory. Another can no more justly and effectually think for him, form his conceptions of duty, truth, goodness, God, than he can breathe for him, act for him, suffer for him, or be saved for him. Every man must bear his own burden, give account of himself, work out his own salvation, God helping, working in him to will and to do according to his own pleasure, as he desires him to will and to do.

This is the rule and teaching of Protestantism. Popery is opposite to all this. It denies the sufficiency of the Scriptures, their sole authority in religious matters, and the right of private judgment. With Scripture it mingles traditions, and for private, individual judgment it substitutes the decrees of councils and the interpretations of the Church.

But our business is with Protestantism; and we ask, has it been faithful to its principles? Has it kept its promise to the world? Has it sacredly respected and preserved inviolate the right of every person unmolested, irrespective of consequences, to interpret the Scriptures for himself? Has it attached no advantages to the profession of particular opinions or system of opinions?

The contrary is notorious; its history is a recital of the violations it has done to its own glorious principles. It has persecuted those whose only crime was the honest exercise of this right, refusing to receive the doctrines of men, for the commands of God. It has fined, imprisoned, tortured, driven into exile, broken the bones, and shed profusely the blood of the faithful in Christ, who would not bow the knee to the assumptions and impositions of human authority, who deem it better, safer to obey God, than to submit to men; to die free, than live the slaves of spiritual tyrants. Its garments are crimson, and the flood of gore it has drawn from the hearts of God's saints and poured warm on the earth, or consumed with fire, cries aloud and forever against its delusive promise.

Luther for a time preached freedom, the sacred right of private judgment to the chained and charmed minds of men; and his word was with power. Thousands after thousands threw off the yoke of bondage; stood forth, no longer the mental serfs of Rome, but the freed men of Christ, eager to receive and enjoy the precious boon. So indeed they did for a little while, but no sooner did their liberator feel himself strong and powerful, than he withdrew the precious gift, commenced dogmatizing, insisted fiercely that all his followers 'in the regeneration' should receive their opinions at his hands, take him for their religious master, and bitterly denounced all who refused to acknowledge his usurped authority. Then the sword of the spirit was broken in his hands, the star of the reformation obscured in its rising, and the progress of man's mental redemption effectually checked. Soon, as one of his friends observed, instead of one Pope there were many; many who were setting up pretensions to dictate opinions and striving to act as lords in God's free heritage.

Then commenced that clashing and strife of sects which has continued to this day. Each in its feebleness has preached freedom, insisted on the right of private judgment, inculcated liberality and the duty of every one to worship God according to the dictates of his conscience and to embrace and profess the opinions taught him by a prayerful study of the word of God. Even the Papist *when powerless*, can perceive the beauty of liberality, the odiousness of exclusiveness and the holy rights of conscience and the mind.

Nothing teaches charity so effectually, makes man so gracious and tender of others' rights as the want of power to punish nonconformity with himself, and to force on them the adoption of his creed; in a word, to carry into practice the inherent despotism of his nature. But no sooner has each of these sects become strong in numbers and influence, or, by the attainment and civil power, to some extent the predominant sect, than it has begun to denounce and persecute all who rejected its pretensions and opinions and denied its claims as the peculiar people of God, the sole possessors and defenders of his truth as at first delivered to his saints.

This is in brief a history of the rise and growth and character of sects since the commencement of the Reformation. They have imitated the example and exhibited the exclusive, bitter, dogmatizing, despotic, murderous spirit of Rome, to the precise and full extent of their power. Protestantism has in no instance been honestly carried out to its legitimate results. It has shown itself to the world as the mere feeble, crippled child of Popery, *in temper and spirit*. It has followed faithfully as far as it was able the bloody footsteps of its persecuting mother.

We need not say we speak only of its temper and character in this one respect. In every other view we appreciate as highly as any one its vast superiority. But it has not been able to eradicate or suppress in man the tendency of his nature to dogmatism and exclusiveness, to grasp at authority stern, relentless, despotic, over the consciences and minds of his brethren. It stands guilty, convicted of faithlessness to its own glorious principles before the world and is now eating the bitter fruits of its recreancy.

Is not this the cause that so soon stayed the course of its victories and rendered its weapons edgeless and pointless while assailing its throned foe; and of its present feeble condition; feeble, we mean, in comparison with what it might have been, had it been true to itself? If it had kept itself pure, spotless, irreproachable in this particular, and continued to press and thunder in the ears of popery and its minions, questions like these,—how dare you lord it over God's heritage? how dare you come between the soul and its Author and Savior! how dare you punish men for interpreting God's word for themselves and force them by fire and the sword to receive your interpretations? how dare you attempt to bind, bring into bondage what God has made free, the human mind, enter the recesses of the soul and there play the tyrant, change the temple of the Holy Spirit into the timid recipient of your impositions, and crush into trembling conformity with your will and thoughts that nature to redeem and free which Christ died? What right have you thus to persecute and torture the disciples of Jesus, the children of God? have they not as good right as you to study his word, to form their opinions and to worship him as they understand his revealed wishes? Where is your warrant for doing these things, for this tyranny, these cruelties and punishments? You have none. It is all rank usurpation, the deepest crime against man, the most presumptuous sin against God.

If Protestantism had preserved this attitude in respect to Popery, we cannot doubt it would have spread much farther than it has and become much more powerful than it is. All unfaithfulness to professed principles is weakness, corruption and finally death. It has been obliged to take false issues with its foe and attack its less vulnerable points.

Protestants are preparing for another battle, but before they can go forth in the confidence of victory they must repent, confess their sins, gather into one vast heap their creeds and set it on fire, it will be the most blessed conflagration that ever flamed towards heaven. They must become honest, sincere protestants, not in profession merely, but in spirit and in truth, and then they can reasonably hope the favor of God will attend them. Then will they be able to contend manfully for principle, for freedom, for right, Christian right, and none will be able to gainsay or resist them.

Are we asked to show in what way, and in what degree, they are not true to their principles? Unfortunately, it is most easily done.—As we have already remarked, the proofs of their dereliction are strewn thickly through the whole history of Protestantism. But we need not go abroad, nor into the past, to find an abundance of them.

How is it at this time, and in our own country? Are people here perfectly free to interpret the Scriptures for themselves, to form and express opinions on religious subjects? Are they in no way discouraged, rebuked, punished—do they suffer no inconveniences, no loss of kindness, respect, influence, reputation—are they exposed to no painful results—in the open, bold profession of their views in regard to certain points in theology?

It is well known they do expose themselves to such results. It is true there are no fines, imprisonments, *physical* tortures, or civil disabilities; perhaps, because the constitution and laws do not permit them. But they are denounced, denied all title to the name of Christian; pointed at as the enemies of Christ; lose, with multitudes all respect, confidence and kindness, and are refused admission to churches and the table of their Lord; all this because they honestly profess certain proscribed opinions,—while their religious character is unimpeached and unimpeachable.

What species of persecution is harder to be borne than this; to be denounced, denied the name of Christian, the one most dear to them; treated with coldness and suspicion; cast out from the communion of the friends of Jesus, and marked as his foes? Sustained by conscious integrity, sincerity, and a pure conscience, it can all be endured; but it is hard, and it is wrong, sinful, unchristian. It is sinful to punish a man thus for faithfully studying and honestly interpreting God's word for himself, for making known the conclusions at which he has arrived in the discharge of a solemn duty; it is sinful to place him in a position in which he must either conceal his opinions, practice hypocrisy, and appear to countenance what in his heart he believes to be pernicious error, or expose himself to consequences he is most anxious to shun; to avoid which he would make any sacrifices except that of his soul's peace, truth and welfare.

Yes, we repeat, here, at this time, advantages are connected with the profession of a particular set of opinions, and serious disadvantages with the profession of another; and bribes, of an alluring character, are held out, fitted to induce men to be false to their consciences, hearts and minds; an overflowing fountain of moral corruption, poison, degradation and death. Thousands, we cannot doubt, are deeply and lastingly injured by these bribes to unfaithfulness to the highest aspirations of their souls, to their frankness, freedom and truth. It is wrong so to lead men into temptation, so to address and act on their frailties, and lure them to perdition.

These things ought not to be, and by God's help, shall not be so always! We are laboring to hasten the time when the principles of Protestantism shall be thoroughly applied, and then all men will be free and fearless to interpret the Scriptures for themselves, and make known the doctrines and opinions they derive from them. Then there will be none to molest or make them afraid, and there will be peace throughout the whole Zion of God, *and not till then!*

THE CHRISTIAN DUTY OF CIVIL OBEDIENCE; ITS QUALIFICATIONS; ITS ALTERNATIVE, AND ITS RESTRICTIONS.

The following Essay or Dissertation, founded upon a reconciliation of two seemingly conflicting passages of Scripture, having answered the purpose for which it was written, has been given to us by the author, at our solicitation.

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I. Peter, ii. 13, 14. 'Submit yourselves to *every* ordinance of man for the Lord's sake: whether it be to the king, as supreme:—Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.'—Compared with Acts v. 29. 'We ought to obey God rather than men.'

I am requested to present the *doctrine* of these two passages, and then shew the *practical application* of that doctrine to the people of this nation, in reference to the relative obligation of fundamental morality, and the fundamental laws of the United States.

I beg the indulgence of gentlemen in the remarks I shall offer. The subject is one of great difficulty in itself, and peculiarly difficult to me, on account of the unsettled state of my opinions upon it. I have not given it any sufficient examination, being satisfied that in the short space of one week (which is all I have had at leisure) I should only start new objections, without being able to solve old ones, and that months would be required for a careful and thorough examination. I shall be obliged to take things for granted of which I have some doubt, to make applications, whose propriety I myself question. I feel that I am in the position of a schoolboy, who has a subject given him, and *must* say something. I hope, therefore, that my *very* superficial discussion will not be considered disrespectful to the Association, as indicating carelessness, but will rather be regarded as an unavoidable necessity. I shall aim to be *very* brief.

I assume then, in the first place, that government is ordained by God—the institution of government, I mean; that it is indispensable to human society, and is therefore not merely permitted, but ordered by Providence. I know that this position is denied, and with very strong reasons; yet I assume it, as having the weight of argument on its side; as being the opinion of Christendom, and as the doctrine of the text.—To a Christian assembly I need not argue on what is generally, if not universally, regarded as the Christian idea of government.

But I will also go farther. Not only is government ordained of God, but our particular form of government, the republic of the United States, is ordained of God. Very many, probably some of us, who admit the divine authority of government, yet contend that the particular *form* is not thus ordained. Thus, in England, a Christian republican might feel justified in attempting to revolutionize the government. He might assert that regal authority, whatever it might have been, was now unsuited to the English people. Supposing a majority of the English people to be in favor of a republic; he might maintain it to be their duty to attempt the subversion of the existing monarchy, and the substitution of a republic. Whether this opinion would be correct or not, I shall not consider. I merely assert that the question does not arise in this country. We as Americans, as republicans, as Christians, believe that not only government, but our very form of government, is ordained of God *for this people*. It is true our constitution does not recognize this view. Our government does not profess to be established of God; it claims to be simply a compact, a civil agreement, entered into by the people for the common safety. Yet, as Christians, we are bound to regard it as an ordinance of God. It avails not that the framers of the constitution did not so regard it, and that no allusion is made to this view therein. We believe in the divine ordination of government, abstractly, and, moreover, in the divine ordination of our government. A republic is ordained by Providence for this people. What, now, is the measure of obedience due this institution? Must we yield unlimited submission, or are there certain limitations to our obedience? Are there, or not, certain rights of the individual, which he ought not to yield to any power? Government may be ordained of God, but may not governors abuse their trust? And are there not cases where we must decide and act even in opposition to the mandates of God?

In reply, I must answer, that individuals have certain rights which they cannot and ought not to surrender up; that they have certain duties to perform, whether government allow or forbid. There are cases where the voice of God within contradicts the interpretation of his word given by government. If any assert that the divine authority of God in *state*, (as some assert of the church,) is always to silence the objection of the individual; that government is an infallible interpreter of the Divine command, I cannot stop to argue the point. I must take for granted, as the sentiment of Christians and the doctrine of the text; 'We ought to obey God rather than men.'

I will also assume the right of individuals, within certain limits, to employ force in maintaining their rights. This right, though denied by some Christians, and opposed by some reformers of the present day, is a dictate of instinct and reason, and is not, I think, forbidden by Christianity. At any rate, it is the opinion of Christians generally, and I am not bound to argue in its favor to those who admit it.

In any case of conflict between the citizen and the government, what are the limitations to his employment of force?

1st. He must not take counsel of the passions; personal interest and individual gain must not come in to decide the question. He must remember that where he is concerned, a government acting by *general* laws is more likely to be an impartial judge than the individual himself, in the next place, even if some of his rights are infringed, prompted by the self sacrificing spirit of Christianity he is to yield, provided he is not required to make any sacrifice of principle. And here he will exercise the greatest caution as to what is a sacrifice of principle; he may be obeying self interest or passion, when he thinks he is obeying God.

This, then, is our 2d Limitation. He must be sacredly and solemnly persuaded that refusal to obey is an important duty; a duty which he would be false to himself, to man, and to God to neglect.

3d. He must be convinced that greater good will be attained, were his example *universally followed* in resisting government, than in cherishing by example and precept the general spirit of obedience. That is, he must be convinced that anarchy and disorder are less evils than the misgovernment that prevails. This limitation is meant to cover extreme cases. I am aware that I am mingling an ethical question with a political question, in bringing forward the doctrine of general consequences; but I argue to those who admit that consequences are to be regarded in our views of duty, as well as those who deny it. This latter class would simply appeal to the sentiment of right mentioned in the second limitation, without inquiring or caring for general consequences.

4. Every peaceable means must have been tried. Supplication, entreaty, remonstrance, must have spent their force.

Let us now apply these principles to several cases which I will suppose. And yet the annexation of Texas. And in order to simplify, let us look at it aside from the question of slavery, and view it only in regard to our relations with Mexico. Suppose, in consequence of its annexation, war should be declared by Mexico. What is my duty in the case? I believe it, suppose, to be a most unwarrantable outrage, a violation of national rights, defensible on no principle of justice, or honor, or humanity. I am called upon, suppose, to serve as a soldier, and my property is taxed for the support of the war. What is my duty? Passive resistance; plainly, to refuse any assistance whatever; to refuse, at whatever hazard, to aid government in so atrocious an attempt; to refuse, not because it is a war, but because it is an *unjust* war. The two first limitations only are applicable here, as we do not attempt to *act* against government. 1st. Freedom from personal feelings. 2d. A sense of duty. My property is seized, and my person imprisoned. I will submit; I will not resist or rebel; I sacrifice no principle; I protest against injustice; I refuse to share in it. But as to any personal suffering, I am content to bear it. I will, after Christ's example, forget my own ease and comfort, while I thus virtually labor for the oppressed. I thus *submit* to ordinances, and yet obey God rather than men.

But is there no case where active opposition is allowed by Christianity, where the citizen is justified in taking arms against the powers that be, where submission would be sanctioning the wrong, and where the use of force is the only method in which obedience to duty can manifest itself. I think there is, and in touching upon this subject, I shall be obliged to present an extreme case, and adopt a conclusion, from which I would gladly be relieved. Suppose then, Texas, as a slave-holding territory, to be annexed, and peaceably and securely in possession of the United States. Suppose the voice of a great portion of the North strongly to remonstrate. Suppose they should believe that government had exceeded its power, and that thus the union is virtually dissolved. What, then, is my duty, supposing me to be of this opinion? Am I bound to obey the laws of the United States!

To be guided in the decision, I must remember the conditions I have assigned; 1st. I am not governed by self interest. So far as ease and comfort are concerned, I might prefer the annexation, as adding to national, and, of course, individual wealth. 2d. Resistance is here an imperative duty. To submit would be falsehood to God and man, and conscience. 3d. The consequences of resistance must be beneficial; the evils resulting from submission must be clearly greater than those which arise from resistance. 4. Remonstrance and entreaty have been disregarded. Now suppose I consider that by consenting to the annexation of slave-holding Texas, I do so much to uphold, extend and perpetuate slavery; while, by resisting, I am doing so much to dissolve a great confederacy, which, with all its faults, is looked upon as a bulwark of civilization and a hope of freedom. Suppose I view the former considerations as far the most weighty. Am I not bound to resist—to say by speech and action, 'if America has no other mission than to rivet the slavery of the African race, then, as a nation, let her go down to destruction; let her perish from the civilized world! Better a dissevered, discordant people, broken into states and confederacies, than a great and powerful, and peaceful empire, united to enslave and degrade the weak through ages of coming time.'

I view it to be my duty in such case to deny the authority of the government of the United States. It is no longer an ordinance of God. But I am still to consult the best means to abolish it. Better to submit, than to involve our country in an unsuccessful insurrection. Of several methods, I am bound to choose the best. Although I am not bound to obey, yet I am not to resist when resistance is hopeless. I will strive then as a citizen to call others to my aid. I will if possible, act through the laws. I will help elect to the legislature of my State those who will pass laws nullifying the laws of the Union. And when resistance is thus strong, and when rebellion would not be a mad and murderous insurrection, we put ourselves on the defensive, and if the United States attempt to reduce us to subjection, we draw the sword, and on them, not us, be the consequences.

I cannot avoid this conclusion, supposing my premises right. I cannot admit that mere obedience to government is to outweigh every consideration of duty and humanity—that government is an infallible interpreter to which conscience must always bow. It seems to me that if we deny the correctness of this conclusion, we must condemn the American revolution and avow ourselves at this moment subjects of Great Britain; or we must take the ground which affirms 1, That government is a mere civil contract, with no sacred and divine obligation. 2, That Christ's government is not of this world, but a purely spiritual reign, and that therefore as Christians we are bound to have no connexion with human governments. 3, That Christianity repudiates the use of force and enjoins absolute submission when governments usurp authority over us. In other words, we must be either legitimists or non-resistants.

As this is an extreme case, I will employ an illustration of less doubtful character. I mean the case of a fugitive slave.

The law requires that he be returned. The officers of the law demand my aid in recapturing him. My views of duty absolutely forbid me to comply. I conceal and harbor him. I aid his escape. I here excite no opposition to government. I encourage no rebellious spirit, but I choose to obey God rather than man. Suppose, now, I am discovered. Shall I resist? I answer, I think not, unless by so doing, I can secure the escape of the slave. I do not conceive that I have done wrong. Therefore government has no right to seize and punish me; yet so far as my own comfort is concerned, I will give way. I will submit to the law, and my submission will perhaps be the most effectual resistance. But as regards the escape of the slave, I shall be guided in my views of resistance, by considerations of expediency. Here, then, so far as I *individually* am concerned, I *submit* to government, but I obey God rather than men. Christianity came for the reformation of the world. It came to establish no visible throne, but to lift up its sceptre in the heart. Yet the early followers of Christ clung to the dreams of a temporal king, and amid oppression and persecution, nursed in secret the hope of Jesus' second advent, when the oppressors should be overthrown, and the Messiah reign over the nations. Christianity was at first the religion mainly of the Jew and the slave, and what more natural, than that they should look eagerly for the hour of deliverance from the Roman yoke. In their impatience they might seize arms and attempt the subversion of government. Hence the cautions of the Apostles. Hence the teaching,—this is the government permitted of God, yea, even *ordained*, since all things are by the ordination of God; submit for Jesus sake, nevertheless build up Christ's kingdom in the heart, obey God rather than men.

But I think the Apostles also meant more than this. If I view government simply as a *power* which I am compelled to obey, say as the voice of the majority, then if I think my means of judging better than their's, I may slight, scorn and disobey the edicts. Society were thus hardly possible, disorder and anarchy would prevail, or government exist only by brute force. Christianity looks on things with a more spiritual view. All things are ordained of God, and though at times we may suffer, it is our duty to submit.

Christianity strikes at the root of human selfishness. It views men as brethren, beings with a common nature and destiny. I cannot then separate my interests from theirs. I am indissolubly connected with them. Benevolence, disinterestedness, is the true life of the soul. The man who cuts himself off from his race is virtually *dead*. Hence Christianity speaks of our duties more than of our rights. Let us strive to know and do our duty to our fellowman and all will be well. Let us lose our life and we shall find it. Hence the man who lightly disturbs the peace of government is no ordinary offender against the rights of his fellowmen, he is a wanton foe to the welfare of his brethren. Even if he receive some injustice from them, he is to bear it for their sake and for the Lord's sake, and thus by self sacrifice live the true life of the soul and like Jesus give himself a sacrifice for mankind. But where duty *loudly* calls, where the welfare of others is to be promoted, he is to shun no peril, but to be as true a martyr in active combat as in passive suffering.

It is thus that the American Revolution can be vindicated. It was not the burden of tax paying which drove our fathers to resistance; for one year of war would cost more than ten of peace, loaded though they were with taxes. It was not to relieve themselves from a present inconvenience; for eight years of struggle and bloodshed was far severer suffering than they would have felt from English misrule. It was the vindication of the rights, yes, and the duties of man that rendered their contest glorious, their resolution to suffer and die for others, not only in their own land, but in all lands. And while there was never a people more orderly, obedient to law and peaceful in their habits, they yet were resolved to obey God rather than man. And we believe there was nothing unchristian in the spirit in which they contended, asserting as they really did that Resistance to tyrants is obedience to God.

EAST BRIDGEWATER.

We are pleased to learn that Rev. Nathaniel Whitman, late of Billerica, in this State, and more recently of Calais, Me., has received a unanimous invitation to settle, as Minister of the Congregational Unitarian Society in East Bridgewater. He has accepted the invitation, and the Installation is expected to take place on the 17th of July; Sermon, by Dr. Flint, of Salem.

ROMISH INTOLERANCE IN THE CITY OF THE POPE.

Roman Catholics who reside in this and in other Protestant countries should be thankful that the same measure which they meet to others is not measured to them again, and that the treatment which in their own head quarters they bestow upon Protestants is nowhere returned to them. However small may be their minority in any country or State, they are every where demanding, and most justly too, equal religious and civil privileges. We should like to see what apology a Roman Catholic could offer for the manner in which Protestants are treated in the States of the Church. Let that apology be given if it can be, with simple fairness, without subterfuge or evasion. We ask for it candidly, and in good temper; for to our own personal knowledge, Catholics do demand of other Christians, better treatment than they are willing to pay. It is a fact, deplorable it may be, but unquestionable, that nothing secures Italy, especially the States of the Church from starvation, rebellion and all distraction, but the money which is put in circulation by travellers. The Pope now owes the remnant of his temporal power to Protestant strangers, more than to any other agency. The sums of money spent by English and American visiters in his dominions are incalculable; they are the chief support of his internal government. In the year during which the Cholera raged at Rome, the concourse of visiters entirely ceased, and the distress from this cause was so great that street murders and depredations and outrages abounded to a degree which required that provision shops should be guarded by files of armed men, and every article of consumption be attended in its passage from place to place by a military escort. Considering the lavish expenditure of foreigners in a city where a man's wages for a whole day's labor are only fifteen cents, without food, it might be supposed that the Pope would treat his visiters with at least Christian civility. To his credit let it be said he does show great civility to strangers in allowing them the freest access to all the great works of art, the marvels of the world's history, which are crowded together in the city. But how is it as regards the religious privileges of foreigners? Let us see. The Catholics of New York and Philadelphia have been demanding that if the Bible be used in the Schools it be their own Bible, viz: the Douay version, fortified with Notes and Comments designed to teach more distinctly them the text, the principles and doctrines of the Roman Church. This is what the members of that Church wish that others should do to them. But what treatment do they return to Protestants? Suppose a young man leaves one of our cities or villages to travel abroad, and that by his mother's watchful care and affection, a Bible, in our common English version, is put into his trunk. That Bible he is forbidden to carry into Italy. However much he may prize it, even should it be the last legacy of affection to him, he cannot employ the holy pleasure of perusing its pages in the States of the Church. That Church, which in all other Christian lands demands unlimited freedom, in its own head quarters denies to the Protestant the right to have a Bible with him. Armed sentinels and officers of the customs are stationed at every entrance into the Pope's dominions to search the trunks of travellers and to seize upon every Bible which they find, that the forbidden book may be destroyed. How is this? Will the 'Boston Pilot,' or the 'Catholic Herald' answer? We put the question to them in all courtesy and respect. One were person ally witness to the literal fulfilment of this Papal injunction in the case of a fellow traveller. We again ask the Editor of some Catholic paper to explain how this outrageous interference with the religious rights of Protestants consists with the demands which Catholics make where they are in a minority.

And the same question may be asked in view of another fact. A few years since some English residents, invalids and visiters at Rome, sought through one of the cardinals permission to meet for public worship in that city. The request was thought most preposterous, the Pope would stand amazed at its effrontery. It would not be seriously entertained for a moment. The applicants however, were given to understand, on account of their solicitations, that if they saw fit to take a *small chamber outside of the walls of the city, and to be very quiet about it, possibly they might not be molested*. We have ourselves worshipped in that chamber, which was guarded by men armed with loaded muskets. We ask again how does this course consist with the appeal which the Catholics in Ireland, for instance, are now making to the principles of religious liberty? We have been led into these remarks by the sight of the following in the London Patriot of May 18.

'A numerous and highly respectable meeting of the friends of Protestant Missions was held in Rome on March 20, at the residence of Sir Cullen Eardley Smith, Bart. The Earl of Gainsborough presided. A hymn was given out, and some of the prayers of the liturgy were read by the Dean of Ardagh. The object of the meeting having been explained by the Chairman, the Rev. Mr. Morgan, recently returned from the west coast of Africa, described the labors and success of the Church Missionary Society in that quarter of the world, more particularly in Sierra Leone. An account was then given by the Rev. W. Ellis, of the operations of the London Missionary Society in various parts of the world, more especially in the South Seas, and in relation to the afflictive events which have recently occured at Tahiti.

The following resolution was then moved by the Dean of Ardagh, seconded by Dr. Harris, author of the Great Teacher, and supported by Captain Pope, of the British Navy:

Resolved, That in the facts which we have heard relative to Africa and the South Seas, we gratefully recognize the hand of the Lord in bestowing on the Redeemer the promised lands of the heathen—that we pray for the speedy arrival of the day when Ethiopia shall universally stretch out her hands unto God, and that we commend in faith Queen Pomare and her subjects, as well as the missionaries laboring among them, to Him who has promised that the isles shall wait for his law, and who is sufficient to sustain any emergency.

After singing, prayer was offered by the Rev. Mr. Jenkinson, and a collection was made at the close of the meeting, in furtherance of the objects of the church and the London Missionary Societies. Collected $ 125.

The meeting above described disturbed the Pope and his Cardinals; and the Court of Rome resolved to stop all Christian meetings in the city. The London Globe contains the following article, written nearly four weeks after the missionary meeting was held; from which it is evident, that all the boasted love of freedom among Papists is a mere hypocritical sham.

PROTESTANTS IN ROME. *Rome, April* 13 A weekly meeting of Englishmen has, for some time past, been held in this city, in the apartments of an Englishman of rank, for the purpose of reading the Scriptures and prayer, at which the Dean of Ardagh has presided; and Dr. Keith, the writer on prophecy, Dr. Harris, of Cheshunt, Mr. Ellis, of the South Seas, several English clergymen, and persons from Germany and America, have been present. On one of these occasions, the assembly was turned into a missionary meeting in behalf of the London Societies, and Lord Gainsborough took the chair. The Papacy, however, which is making such an appeal to the principles of liberty in Ireland, and complains so loudly of the exclusion of the Jesuits by the Queen of Tahiti, have put a stop to the meetings. The landlord of the house in which the meetings had been held was sent for, and a *proces verbal* was drawn up, which he was compelled to sign, enjoining him not again to let his house to the 'Methodists,' and not any more to hold a public kitchen in his house. The poor man did not care about the first part of the order; but applied to the Government to relax the order about his kitchen. This they at once did; saying, their object had only been to stop the meetings, and if that object were effected, he need not be afraid to continue to furnish dinners. Of course, this cunning policy succeeded, and the meetings ceased. But the order about 'Methodists' stands. They told him it meant 'those who want to reform their own religion;' and clearly it would not mean any particular body of Protestants, for the meeting included 'Protestants of several denominations.' The term is, 'persons of any nation whatever who are Methodists.' I trust you will make some use of this, to draw forth an opinion from the Popish liberals. It is high time they repudiated, in express terms, such bigotry, or gave up their own profession of liberal principles, which in practice they violate, where they have power.

Of the same character are some Ordinances recently enacted by the Ministerial Cabinet of Austria, as appears in the following extract from a French Gazette.

VIENNA. An Imperial Ordonnance, just published, forbids, under the penalties of fine and imprisonment, every Catholic subject of his Majesty to embrace Protestantism, without having previously obtained the express permission of the Government; which permission is not to be granted but on very serious grounds, nor until after the authorities have recognized the necessity of the change of religion. Another Ordonnance forbids Protestants to make public prayers in their churches or chapels on the occasion of mixed marriages; and revokes a former Ordonnance, which authorized Catholic priests to assist passively, that is, as simple witnesses, at the celebration of marriages between Catholics and Protestants: so that henceforth these ecclesiastics must abstain entirely from appearing at these unions. It is useless to add that these Ordonnances have occasioned great emotion among the Protestants of the capital.

We are not disposed to lay any burdens upon the Catholics in this country, but we must confess that we are not very anxious to appear in their defence until they account for or repudiate such measures.

Bishop Hughes of New York, has taken the oath of fealty to the Pope, yet he says in one of his late letters, 'I have never in my life done any action, or uttered a sentiment, tending to abridge any human being of all or any of the rights of conscience, which I claim to enjoy myself under the American Constitution.'

NEW PUBLICATIONS.

The Sunday School Service Book. Part I. Lessons and Devotional Exercises from the Scriptures, and Prayers for the School; Part. II. Hymns for the School; Part III. Prayers and Hymns for Teachers' Meetings. Boston: William Crosby. 1844.

We have looked into this little volume with a great deal of interest and satisfaction. With interest, because any thing connected with the Sunday School always interests us;—with satisfaction because the arrangement and matter of the book are eminently adapted to awaken an interest in those for whom it is prepared.

The order of exercises for the school, as laid down in the Service Book, comprises 1. A Hymn; 2. Lesson from the Scriptures; 3. Devotional Exercise, from the Scripture; 4. Hymn: 5. Lesson for the Day; 6. Prayer; 7. Hymn; 8. Class Lessons; 9. Lord's Prayer, 10. Hymn; 11. Benediction; thus occupying the hour fully, and, as we hope, profitably.

In the first part, there are thirteen services, each characterised by one leading topic, which is intended to suggest a subject for address to the whole school by the superintendent, and for conversation between teachers and their classes. This general topic is susceptible of a great variety of illustration, so that the entire series will be found sufficiently comprehensive for all Sabbath School purposes.

The second part contains 308 Hymns, remarkable for their variety, beauty, and adaptedness to the young mind in its moral and religious culture.

Part third, cannot fail to impart a healthful spirit to our Teachers' Meetings.

We bespeak a cordial welcome for this manual in all our Sunday Schools, and hope it may become to their several members, what the Book of Common Prayer is to the Episcopalian, a bond of union even in strange lands. We owe a debt of gratitude to the worthy author of it; may he long live to see that his labors for the young have not been in vain.

The several parts may be had of the publisher, either in one volume, or in separate volumes.

The Poems and Ballads of Schiller. Translated by Sir Edward Lytton Bulwer, Bart. With a brief Sketch of the Author's Life. New York, Harpers. 1844. 12mo. pp 424. For sale in Boston by Saxton, Pierce & Co.

The Life of the great German Poet, occupying rather more than a third of this volume is more strictly Biographical than that of Carlyle which was published some ten years ago in this city. It comprehends likewise a criticism of his works, and an Essay on his genius. The shorter poems of Schiller are more familiar to German readers in our community than any thing else that is written in that language. They admit of an easy translation as they present no involutions of style, nor strained and unnatural sentiments. The Translator has so well succeeded in transfusing into his versions the graceful and easy flow of the original that it is only in a few of the pieces we should discover that they were translated.

Saxton, Peirce & Co. are agents for all the publications of the Harpers, and will supply the serial works to subscribers as they appear. The reprint of Gibbon's History, with the valuable and all essential Notes of Milman, now needs only the Fifteenth Number to complete it. With the valuable maps which it contains it may be obtained at a very cheap price.

Summer on the Lakes in 1843. By S. M. Fuller. Boston: 1844. Little & Brown, 12mo. pp 256.

This volume embraces a great variety; poetry and prose, description and narration, scenery and sentiment, sound wisdom, poor affectation and nonsense. Some passages in it are of great beauty, conveying distinct and vivid representations of truth to the mind, and calling out some of the deeper sympathies of the heart. We say that among the great excellencies of the volume, it nevertheless embraces in its variety some unqualified and unpardonable specimens of affectation. The authoress has on a few occa-

sions allowed her fine and richly cultivated mind to be misled by the vanity of what a few years ago was called a new philosophy. She has written some sentences which stand in need of interpretation, some which seem to be composed of words chance-chosen from the dictionaries without reference to any thought or meaning to be expressed by them, and some of her sentences we think it would be very difficult to parse. Still there is a freshness about the volume which is interesting, it opens a rich vein of sentiment, and leads the reader to think of much more than what appears on the page. It will be a pleasant companion for the numerous summer tourists to those scenes whose natural beauties it describes with power.

ORDINATION AT FITZWILLIAM, N. H.

On Wednesday, June 12, 1844, Mr. John S. Brown was ordained to the Gospel Ministry over the Unitarian Society and Church in Fitzwilliam. The following is the order of services.

Introductory Prayer, by Rev. Mr. Smith, of Warwick. Reading and Selections of Scripture, by Rev. Mr. Willis, of Walpole. Sermon, by Rev. Mr. Brown, of Brattleboro'. Prayer of Ordination, by Rev. Mr. Harding, of New Salem. Charge, by Rev. Mr. Lincoln, of Fitchburgh. Right Hand of Fellowship, by Rev. Mr. Livermore, of Keene. Address to the People, by Rev. Mr. Morrison, of New Bedford. Concluding Prayer, by Rev. Mr. Sanderson, of Troy. Benediction, by the Pastor.

The Text, from which the Sermon was preached, was 2 Tim. iv. 5. 'Do the work of an evangelist, make full proof of thy ministry.'

OBITUARY.

CHARLES REED.

Drowned in Hubbardston, June 2d, Charles Reed, youngest son of Micajah Reed Esq. of H., aged 18.

The circumstances attending the death of this young man were truly heart-rending. He had just left the family circle to bathe in the pond before his father's house, when, by sudden cramp, as is supposed, he sank at once, in the midst of youth, health, strength and promise to his watery grave. A dutiful son, a kind and affectionate brother, beloved by a wide circle of young acquaintance, the recollection of his virtues, while it endears his memory, aggravates his loss. May he who is an ever present help in every time of need, and who sent his son to comfort the mourner, sustain the hearts of the afflicted in this their hour of deep distress, the remembrance of which time may soften, but cannot obliterate. [Communicated.

MR. BULFINCH'S FAREWELL DISCOURSE.

We take pleasure in placing in our columns the following passages from an excellent discourse, by Rev. S. G. Bulfinch, delivered in Washington, on Sunday, May 12th, being the conclusion of his farewell to his people. We regret the necessity of Mr. Bulfinch's departure from a flock, to whom he has faithfully ministered, and by whom he has been held, and we are sure will long be remembered for his work's sake, in respectful and grateful estimation. We sympathise with our friends of the Church at Washington *in their loss*, and trust, that it will ere long be acceptably supplied.

The text of the sermon is from 1 Timothy i. 11. 'The glorious gospel of the blessed God which was committed to my trust.' And having recapitulated the leading topics, on which in the fulfilment of his ministry he had most insisted, the preacher thus proceeds.

'To conclude the list of those subjects which have chiefly guided my preaching among you, I have pointed to you, my brethren, the great realities of the future world. By whatever motives hope or fear could suggest, I have striven to excite your attention to the things of eternity. Believing that the Scriptures plainly declare that there will be a retribution beyond the grave, I have not shunned to make known to you the fearful sanctions which this fact adds to the laws of God. But with more pleasure have I dwelt on the promisesof his love to those who seek to serve him, endeavored to aid you in raising the glance of faith from the cold form of some departed friend, to the light that was beaming from on high, and striven to animate you by the announcement of that glory which shall finally be revealed. Brethren, once more would I commend to you these solemn thoughts, and with a sense of the deep importance of this parting hour. Let not this appeal, the last among so many, be unheeded. Choose, my friends, if not yet chosen, or pursue steadfastly, if already engaged upon it, that path which leadeth to eternal life. An hour will come when we shall meet, if, as Scripture would lead us to conclude, it is given to departed spirits to recognize each other in the eternal world. There, brethren, may we meet with joy. But that we should do so, we must fulfil the tasks that are before us here. I call on you, then, once more, to prepare for death and for eternity, by giving the best offerings of your hearts any lives to God.

Thus, my friends, have I surveyed, with you, the scenes through which it has been my privilege to lead you during the last six years. I have preached to you of the one God, our Father who is in Heaven; of the way of salvation through Jesus Christ our Lord. I have enforced upon you the practical nature of religion, the duty of love to all mankind, the obligation of charity to all our fellow Christians. I have urged you to the cultivation of a generous and religious public spirit; to the maintenance of law and order; to the promotion of the interests of education. And I have urged these duties upon you, by considerations derived from the warnings and promises of the Bible, the hopes and fears connected with the eternal world.—Delightful to me has been this work of the ministry. To serve at this altar has been to me, so long as I felt that my strength was adequate to the task, a pleasant change from the cares of another, to me more arduous and scarce less important calling. Aware of the difficulty of my position, you have excused whatever was deficient in my preparation for the pulpit, and, while I have always been cordially welcomed to your dwellings, I have known that where I might appear remiss in my pastoral intercourse with you, my constant occupations gave me the apology of necessity. Throughout my ministry I have been cheered by your kindness.—That kindness cheers me at its close. Under a sense of what was due to myself, to you, and to the cause of truth in general, after long deliberation, and prayers for Divine direction, have I declined the offer of further support which was made me on your part—an offer as honorable to yourselves as it was deeply gratifying to me. This is no suitable occasion to enter into my reasons for so doing. They have met your approval, distinctly and most kindly expressed, in the last letter of your executive committee. That letter, subscribed by valued friends, some of whom have known me from childhood, and penned by one whom, from my early years, I have regarded with affectionate veneration second only to what I felt for my parents, now no more—that letter, the testimonial of your perfect satisfaction with my services, will be treasured, my brethren, among the dearest relics of what has been. Nor have the expressions of your feelings, though most valued, been alone. I acknowledge with gratitude the kindness of this community—the favorable appreciation of my services as an instructor—the personal courtesy which I have always here experienced from my brethren in the ministry of all denominations—a courtesy the more pleasing to my feelings, as my position here has often called me to the task of controversy.

But, among all the circumstances of this parting, there is scarce any that has more to cheer me under the trial it involves, than that I leave the society in circumstances of increased prosperity, devotedly attached, as I believe, to the institutions which have connected us, and with good hope and firm resolution, with God's blessing, to sustain those institutions. There is no cause, my brethren, that your faith or zeal should be diminished; but rather there is need that both should be exerted, to meet whatever exigency may arise. Could I have had the vanity to suppose that my presence alone could sustain the prosperity of this church, I should, it may be, have come to a different conclusion. But such a supposition would have been unworthy of you, and discreditable even to my past services among you. No; years of prosperity, alike external and spiritual, are I trust before you.—I bid you, then, farewell, with firm trust in him to whose service this church was reared by your exertions and by those of the pious and venerable dead. May His grace be ever with you as a Christian society. May His blessing, in temporal and in spiritual things, be with every family and every individual among you. May it rest on this city, and on all the churches of our Lord and Savior here. And may we, my brethren, at length, all meet, accepted and blest, around the throne of our Father who is in Heaven.

MR. WM. ADAM ON ULTRA-ABOLITIONISM.

We know that all our readers will thank us for inserting the following Letter in which Mr. Adam declines being implicated in measures such as he forcibly but kindly criticises.

LETTER FROM PROFESSOR ADAM.

To Mrs. M. W. Chapman, Corresponding Secretary of the American Anti-Slavery Society.

NORTHAMPTON, May 23, 1844.

DEAR MADAM:—I observe that in the report of proceedings at the annual meeting of the American Anti-slavery Society, recently held in New-York, my name appears as a manager of the Society.

This public notice is the only one I have received of the honor conferred on me, but as it involves obligations which I cannot conscientiously sustain, I am compelled to request that you will intimate to the proper authorities of the Society, my relinquishment of that office.

The grounds of this request, I will very briefly state.

At the annual meeting, resolutions were passed, expressing the deliberate opinion of the Society, that it is the duty of every true abolitionist to withdraw entirely from the support of the professedly Christian Church in this country, and pledging the Society to employ its press, its agents, and its resources, to induce northern voters to withdraw from the polls, and to procure the dissolution of the existing form of government.

I have no doubt that both Church and State are deeply implicated in the support of Slavery; but Church and State are aggregate terms, which include numerous, separate institutions and organizations which are not all involved in that guilt, and those which are, are not all involved in the same degree, or with the same light, and none of them are involved in it hopelessly and irretrievably. To withdraw, therefore, from all connection with Church and State, may or not be a duty, in different circumstances; and to employ the whole influence of the Society to inculcate the obligation of such a withdrawal, is, in its zeal against slavery, to disregard the civil and religious liberties of its members. In support of this view, I beg to refer to extracts from the annual report of the Massachusetts Anti-Slavery Society, and particularly the extract headed "The Platform," contained in the same number of the Standard in which I find the report of the proceedings of the New-York meeting.

As to the proposed dissolution of the Union, with slaveholders, which I interpret to mean, in effect, the dissolution of the Union between the slaveholding, and non-slaveholding States, I can only say, that I am not a citizen of Massachusetts, nor of any other State of the Union, but that I am living here, an alien, under the protection of the laws and government which I find actually in force. To seek and accept that protection for myself and family, in person and property, and at the same time to combine with others, openly or covertly, directly or by implication, for the overthrow of the government which affords it, is inconsistent with all the principles of truth, good faith, honor, and gratitude, which I endeavor to cherish and maintain.

If I were a citizen of the United States, or should ever become so, my present conviction is, that not only for other and independent reasons, but on strict anti-slavery grounds, I should earnestly defend the perpetuity of the Union, which gives to the non-slaveholding States a peculiar right, and makes it their peculiar duty, to seek the extinction of Slavery, a more perfect right, and a more imperative duty than can be affirmed of any other free people who have not the same direct and intimate connection with the slaveholding States.

I am unwilling to believe that the views which have obtained the ascendency in the New-York meeting, will be sanctioned by the majority of the anti-slavery public, and I trust that an opportunity will be taken to reconsider the whole subject.

I am, dear madam, yours, very faithfully,
W. ADAMS.

LATE FROM HAYTI.—By the schooner Baltimore, at Philadelphia, from Cape Haytien, intelligence has been received to the 30th ult.

Tranquillity was restored at Cape Haytien, where Guerrier had been accepted as president of the north, and accordingly proclaimed.

The different divisions of the island are to be erected into states, somewhat after the plan of the United States. If the Dominicans reject this offer, another expedition will be sent against them.

There were five French brigs-of-war and a steamer off the island. The additional duty of $ 10 per M on coffee had been removed, after being levied only a fortnight. H. B. M. frigate Spartan, of 26 guns, Captain Elliott, arrived at the Cape on the 26th, from Port au Prince.

Port au Prince and the south was submissive to Guerrier's government. Ex-President Herard, and his kinsman, late president of the assembly, had been ordered to leave the island.—No new expedition was designed against the Dominicans, by whom Herard's troops had been beaten. The army had suffered from the small pox, hunger, nakedness, &c. in their retreat after the overthrow by the Dominicans. A peculiar species of large fly also infested the camp, attracted by the quantity of sugar cane consumed by the army for want of other food, and it was found necessary to bandage the eyes of the horses, to prevent these vermin from literally eating them out.

Later.—Advices to the 4th instant have been received at New York. Business was reviving, and the foreign vessels had commenced discharging their cargoes. Ex-President Herard fled on board H. B. M. S. Spartan, with a few of his followers, in the night, and the vessel immediately departed with them for Jamaica.—The black general, John Jacob Acaan, had returned to the mountains with his ragged followers.

FIRE IN WALPOLE. We understand that the dwelling of Oliver S. Fay, of Walpole, N. H., was destroyed by fire on Tuesday evening, 11th inst., with all its contents. Insured for about $ 600 in Chesire Mutual. [Keene Rep.

The St. Louis Gazette of the 5th, says an organized party of five or six hundred men has started for Nauvoo, to release from the custody of the Mormons Dr. Hitchcock, U. S. marshal of Iowa. Dr. H. went to Nauvoo to arrest a criminal, and was seized and confined by the prophet's followers.

MR. ADAMS AND THE WILLESBARRE LADIES. The ladies of the 'Wilkesbarre Monumental Association' lately addressed a letter of invitation to Hon. John Quincy Adams, to address them at their celebration of the Wyoming Massacre anniversary near Wilkesbarre, on the 3d of July next: to which Mr. Adams replied in a most interesting letter, which we subjoin. The following is an extract from their letter of invitation:

'One fact, however, must be well known to you: that the mass of those who fell on that day were New England men. Who, then, so suitable to speak their eulogy as a New England man—and of all New England men, to whom could we prefer our request with such union of feeling as to John Quincy Adams?'

Mr. Adam's Reply.

Mrs. Sarah H. Butler, President of the Ladies' Wyoming Monumental Association, Wilkesbarre, Pa:

Washington, 18th May, 1844.

Honored Lady: I have received with deep and grateful emotions your letter of the 4th instant, inviting me, on the part of the Ladies' Wyoming Monumental Association, to attend the anniversary celebration of the massacre at that place, on the 3d of July, 1778, one of the ever memorable events of the war for Independence. Besides the profound interest which the melancholy glory of that day has stamped on the memory of every American heart of age to have received its first impression when it occurred, your letter presents other motives not less urgent to the impulses of filial affection and cherished friendship, in its gracious allusions to both my parents, and to their participation in many of the great transactions in which it was their destiny to live, and in the attractive promise which it holds out of an opportunity to meet once more a cordially venerated friend, in the person of Mr. Charles Miner and of hearing from his lips the deeply interesting and authentic details of that historical epoch, which for a series of years he has been so indefatigably treasuring up for the instruction of after times.

Nor are the genial influences of the flowery season without their stimulants to visit that happy portion of Pennsylvania, where the fascinating beauties on the surface of the soil, are but the index to the mineral riches beneath. My imagination can scarcely conceive a more copious aggregate of inducements to accept, with more than cheerful eagerness, the tender of your congenial hospitality, and to secure for the enjoyment of my remaining days, the actual vision of your paradise upon earth, and the charm of personal interviews with its amiable inhabitants.

But it is yet uncertain whether the session of Congress will not be protracted beyond the anniversary day, and if it should be, an indispensable attendance upon public duties will detain me here. If it should not, a precarious state of health, and increasing infirmities enjoin upon me to return, as speedily as possible, to the retirement and repose of my own residence at the North. But on the day of the celebration I will be with you in the spirit; I will leave your invitation as a precious legacy to my children; and on that day, and to the end of my life, I will invoke the Father of Mercies, that the lot of the ladies of the Wyoming Monumental Association, and of all the dwellers in that region, may hereafter be as prosperous and happy as the day of their commemoration was calamitous and afflictive.

JOHN QUINCY ADAMS.

DR. JAMES THACHER. The following notice of this estimable and exemplary Christian and patriot, from the Old Colony Memorial escaped our notice at the time of publication.

To whom shall we look for a fitting memoir or biography?

The venerable Dr. James Thacher, died in this town on Thursday morning last, aged 90 years. Dr. Thacher was born in Barnstable, and entered the Revolutionary army at Cambridge at the commencement of the war, as a surgeon's mate, under the late Dr. Warren, of Boston. He was soon promoted to be a Surgeon, and in that capacity served during the war. He was present at many of the principal battles of the Revolution, and terminated his services at Yorktown. He was an eye witness of the execution of Andre, and has fully described the scene in his Military Journal.

At the close of the war he settled in this town as a Surgeon, where he has since resided. He was eminent in his profession, and during a large portion of his life was actively engaged in a successful and extensive practice.

Dr. Thacher was the author of several approved medical works, but was probably better known to the public as the author of the 'Military Journal,' and the 'History of Plymouth.' He was a zealous Antiquarian, and was an early and indefatigable friend of the Pilgrim Society of this town.

The excellence of his private character secured him the affection and esteem of a wide circle of friends, and of the religious and political institutions of his country he was a warm and conscientious supporter. As a citizen he was eminently public spirited and disinterested. [Plymouth Memorial.

MEXICO. By an arrival at New Orleans, in eight days from Tampico, we have received letters and verbal accounts, but no newspapers.

Not a little excitement exists in the northern departments of Mexico, in relation to the annexation question, and all sorts of threats against the United States are made, in case the treaty is ratified. The consequence is, that the Americans are annoyed and insulted.

Arista, a popular officer, is said to be at Monterey, with plenty of materials about him for raising a commotion whenever a favorable opportunity offers. When he does declare—and there are those who think the day is not far distant—it will be for a liberal federal government. Urrea is in Sonora, one of the States towards the Pacific, and where the revolution against the General Government is still going on.

A large conducta from the interior arrived at Tampico about the 17th ult. There were 500 mules, escorted by a strong guard of soldiers, each mule packing $400—making in all the heavy sum of $2,000,000. Of this amount it is said that $1,600,000 had been shipped by a steamer for England, and the balance had gone to Jamaica in the English frigate Pique.

Three or four of the Mier prisoners, who had escaped by digging under the walls of Perote, had been in the interior, making the best of their way towards Texas.

It was reported that Santa Anna has called a new Congress, which was to convene on the 1st June. Strong measures were to be taken in relation to the Texas question, and the difficulties with the French Government, in relation to the retail trade law, it was also supposed, would occupy the attention of the members.

A French fleet was spoken a few days since, in the Gulf, on its way to Vera Cruz, as was conjectured.

From Matamoras we have dates to the 30th ult. About six hundred troops entered that city from different parts. They belonged to what is called the Congress party. These troops had been ordered to Mexico, by Santa Anna, but were unwilling to go, and congregated at Matamoras as above stated. The fact had created some sensation. Of the above troops, about four hundred have been stationed, for some time, at the mouth of the Rio del Norte, under Col. Derasco. [New Orleans Picayune.

BISHOPS IN THE METHODIST EPISCOPAL CHURCH. The General Conference now in session, in this city, proceeded yesterday to the election of two additional Bishops. The Rev. Dr. Janes of this city, Financial Secretary of the American Bible Society, and Rev. L. L. Hamline, of Cincinnati, were elected. There are now seven Bishops or Superintandents, who have the oversight of the whole Church included within the bounds of the United States and Texas, numbering over one million of Church members. A Bishop in this church has not the oversight of any one section of the country, but conjointly with the others exercises a general superintendency over the whole Church. They are not therefore Bishops of this or that place or State, but Bishops of the Methodist Episcopal Church. [New York Eve. Post, June 14th.

CHIEF JUSTICE WILLIAMS, of the Common Pleas, closed his judicial services in the Municipal Court on Monday, and retires from his official station, it being precisely a quarter of a century since he was commissioned an associate justice of the court of common pleas, June 18th, 1819. The distinguished judicial ability, and uniform propriety and dignity with which chief justice Williams has discharged the duties of his office, will secure to him the grateful recollections of the bar, and the respect of all who have been connected with his public duties. [Post.

FREE CHURCH IN BOSTON. A project is on foot in Boston, to open a free church for the accommodation of protestant foreigners. In speaking of this matter, the Boston Courier says:

'The Rev. Henry Giles is an Irish Protestant preacher, and one of the most eloquent ornaments of the Congregational pulpit. We hope that a free church for our Protestant Irish friends will be erected, forthwith, and Mr. Giles be installed pastor of the flock.'

FROM ENGLAND. The steamer Acadia, from Liverpool, arrived at this port on Wednesday. She brings news to the 4th inst. Among the most interesting English news, is the sentence and imprisonment of Daniel O'Connell and his 'fellow conspirators,' as they are called. O'Connell's sentence, is one year's imprisonment and £2000 fine, and that of the other persons is nine months imprisonment and £50 fine, each giving bonds for good behavior, for a fixed time after the expiration of the term of imprisonment.

[From the American News Letter.]

Mr. O'Connell and the other traversers have not only been sentenced, but are in prison, very much to the astonishment, alarm, and indignation of that numerous body in England, as well as in Ireland, who have pinned their political faith to the sleeve of the Liberator, or who look upon his proceedings, in reference to the repeal question, as calculated to assist their own views of reforming the civil, political, and religious institutions of the mother country. The blow has come upon them somewhat suddenly, the Judges of the Irish Court of Queen's Bench having unexpectedly determined, and rather abruptly announced, that they would no longer allow their time to be frittered away by frivolous notions and absurd repetitions of objections before disposed of, nor the legal business of the country to be unnecessarily procrastinated. The Liberator had, however, been prepared for the ultimate result, and secured the governor's appartments, in one of the most airy, spacious, and comfortable prisons in the city. The Conservative party view the sentence as calculated to put an end to the repeal agitation, and to afford Ireland that period of quietude which they consider absolutely necessary to enable the government to enlarge, extend, and develop her resources, whilst their opponents, declaring with Mr. O'Connell that he has not had a fair trial, avow the opinion that it will more than ever incense the people against the Saxon rule, and still further obstruct the progress of public improvement.

O'Connell has published an earnest appeal to his countrymen to restrain any feelings of indignation that might rise in consequence of the result of the late trials, to demean themselves peaceably, and to seek repeal not by violence, but by the steady and firm pursuit of peaceable measures.

VISIT OF THE EMPEROR OF RUSSIA. It is quite a change in the history of great events, this friendly and social intercourse of sovereigns.—Will anything grow out of it for humanity? Would that it might mutually operate for the relief and elevation of the down-trodden masses, in each country. How can it be otherwise, at least, than that it should soften a little the grim visage of the God of WAR, and weaken somewhat his merciless and bloody arm?

The Emperor of Russia, with his suite, arrived in England on the 1st inst., and the courtesies and honors suitable to the event, were awarded to him by the Queen, the Prince, and the high dignitaries of the Kingdom.

FRANCE, AND THE ANNEXATION OF TEXAS. In France, the subject of annexation has excited a good deal of interest, and is spoken of in the papers there in a manner likely to excite the jealousy of England.

The Journal des Debats speaks as follows in regard to the language held by the government of the United States on the subject of negro slavery. It says:—

'We believe that France has no occasion to occupy itself about the annexation of Texas to the North American confederation. It is not under that point of view that we regard these papers, but it is that in our opinion a country which, like France, has taken so glorious a part in the abolition of slavery, should energetically condemn the language open'y held by the Government of the United States. We have before us the correspondence exchanged between Mr. Upshur, Mr Calhoun, Mr. Everett, and Mr. Pakenham, and all the notes written on the part of the United States are, from beginning to end, not only an apology, but an audacious justification of the principle of slavery; while nearly all the rest of the Christian world is making immense sacrifices to deliver society from this hideous leprosy that has so long disfigured it, the United States alone defend it in language of the most revolting nature. These are the terms in which republican and democratic governments understand humanity, equality, and liberty.'

IN SPAIN AND PORTUGAL, affairs remain quiet.

IN SWITZERLAND, there has been a bloody civil contest between different sects, on some long pending religious questions. The parties are the French and German inhabitants of the Valois.—Some thirty persons were killed on the side of the vanquished party.

TURKEY. By news from Constantinople, it appears that there is trouble in Albania. That province is in a state of revolt. A battle had taken place, in which, it is stated, there were 800 men left dead on the field.

FROM HAVANA. The drought on the island of Cuba still continued May 31; the country was all parched with the heat, and vegetation had entirely ceased. The inhabitants were suffering severely for want of water and provisions. The finer kinds of tobacco were nearly destroyed; cigars will be very high.

Later advices have been received to June 4. There had been no movement of a political nature. The active measures of the local government in putting down the late attempt at insurrection, appear to have given general satisfaction.

The coasting trade of Havana had experienced a very great increase over the same time last year, there being for the month of May an increase of 146 vessels, with the products of the island discharged at Havana.

The accounts of rains having taken place throughout the whole of the Vuelta Abajo, which were previously reported, appear to have been exaggerated. They were, at best, but a "drop in the bucket." The mortality among the cattle is dreadful, and is daily becoming worse.

This portion of the island, at last accounts, had not experienced the beneficial influences of the rains that had fallen in the neighborhood of Havana. The Aurora states that in Matanzas and its precincts, the rains had fallen in abundance.

MORMONISM. There was a meeting at Military Hall, N. Y., on Tuesday night, of Joe Smith's followers, avowedly political in its character; but at which reference was made to their peculiar opinions upon religious tenets. Prof. Pratt, one of the leaders, made an address, in which he referred to the outrages alleged to have been perpetrated with regard to them. Previous to which, his Brother Porter P. Pratt denounced all parties and all persons connected with the State and General Governments. Mr. Van Buren seemed the particular object of his wrath. He denounced him and all officers of the Government, civil and military, as murderers. He was almost as bitter against Mr. Clay as against his ex-opponent, because he would not pledge himself to favor their pretensions. Twelve delegates to a Convention about to assemble at Utica were appointed. The meeting was presided over by a person named Leach. [N. Y. Tribune.

SNOW. A visitor to the White Mountains, says the Portsmouth Journal, states that it snowed on Mount Washington all last Monday night and till 8 o'clock on Tuesday morning, when it was covered like mid minter for some four miles down the summit.

A fire broke out at 2 o'clock, P. M., in a wooden dwelling house on Pine street, near the Eagle Hotel, owned and occupied by Mr. Amos Brown. It was entirely consumed, with a large portion of the furniture. Damage, probably about $800. Mr. Brown and his family were out of the city.

[Lowell Courier, 15th.

INTERESTING TO THE TRAVELLING PUBLIC. No one of the reforms introduced by our present City Government (says the New York Journal of Commerce,) has elicited greater applause than the peace and order which prevail at the steamboat landing. A stranger would think that the hackmen, &c., of New York were the most quiet, gentlemanly set of men anywhere to be found.

☞ J. B. GOUGH AT BRATTLE STREET CHURCH. At the request of many persons who prefer the afternoon on account of the shortness of the evenings, the use of Brattle street Church has been obtained for Sunday, at 5 P. M., to hear an Address on Temperance by Mr J. B. Gough. The Choir will sing select pieces. The friends of humanity should embrace the opportunity to hear this able lecturer as he leaves the city on Monday to be absent until about the first of August. A collection will be taken in aid of the cause. MOSES GRANT,
Pres. Boston Temp. Society.
F. R. WOODWARD, Secv. je22

☞ INSTALLATION AT MANCHESTER, N. H. The Unitarian Society in Manchester having completed the repairs upon their Church, and the Installation of their Pastor, Rev A. D. Jones, will take place on Wednesday, July 10th. Services will commence at 11 o'clock, A. M. The Sermon will be delivered upon the occasion by Rev George Putnam of Roxbury. je22

☞ THE CHESHIRE PASTORAL ASSOCIATION will meet in Walpole, N. H., on Tuesday, June 25, at 10 A. M., at the house of Rev M. W. Willis. Also, the Sabbath School Association in connection with the above Association will meet on the same day in Walpole, at 2 P. M., when an Address will be delivered by one of the Boston Sunday School Agents, followed by extemporaneous remarks.
je22 A. A. LIVERMORE, Scribe.

☞ FLORAL PROCESSION. The Teachers of the Warren Street Chapel are making arrangements for a Floral Procession on the 4th of July, and would respectfully invite their friends of other schools to contribute bouquets or baskets for the occasion. je8

MARRIAGES.

In this city, June 16th, by Rev Mr Pickering, Mr Jacob B. Holmes of Dedham, to Miss Mary E. Sprague of this city.

On Monday afternoon, by Rev Mr Barrett, Charles Leighton, Esq, to Miss Mary, daughter of the late Benjamin Beal, Esq. of Hingham.

By Rev Mr Streeter, Mr Horace A. Sawyer to Miss Sarah Hale.

On Sunday evening, by John P. Bigelow, Esq, Mr Joseph B. Walker to Miss Elizabeth W. Baker.

13th inst, M. J. Mandell to Mary Jane, daughter of Stephen Brown, Esq; Mr Cole Gannett to Miss Eliza Nash.

11th inst, by Rev Mr Robbins, Mr John G. Chandler to Miss Jane C. Jenkins, daughter of Col Peter Dunbar.

In Taunton, 16th inst, Mr Thomas F. Hinckley of Boston, to Miss Louisa B. Stall of T.

In Danvers, 10th inst, Mr Philip Hichborn to Miss Mary A. Gilson.

In North Danvers, Mr Joseph S. Black to Miss Emeline Putnam.

In Marblehead, on Sunday evening, Mr Benjamin G. Hathaway to Miss Rebecca Oliver.

In Natick, Rev A. H. Davis of Boston, to Miss Elizabeth L. Everett of Dedham.

In Newburyport, Dr Ebenezer Hale of Newbury, to Miss Sarah W. Bannister.

In Providence, Mr James C. Singleton to Miss Mary Ann Lawrence, both of Boston.

In Concord, NH, 11th inst, by Rev Mr Noyes, Mr George A. Parker of Charlestown, Mass, to Miss Mary, daughter of the late Asaph Evans, Esq of Concord.

In Urbanna, Middlesex co, Va, 6th inst, Mr Adoniram Judson Huntington of Braintree, Vt, tutor in the Columbian College, D. C, to Miss Elizabeth G., second daughter of Dr Christian of U.

DEATHS.

In this city, 15th inst, Harriet E., Eldest daughter of Stephen W. Olney, Esq, 15. [Obituary next week.

16th inst, Ellen, daughter of Walter and Mary Madigan, 4 yrs.

Elizabeth F. daughter of Rev Charles Emerson, 17.

10th inst, Helen Eliza, only daughter of Edward Renouf, 20.

In Medford, 18th inst, Nathaniel Hall, Esq. of that place, in the 83d year of his age.

In Dedham, 7th inst, Gen George D'Wolf, recently from Cuba, and formerly of Bristol, RI, 65.

In Jamaica Plain, 18th inst, Mrs Rebecca Weld, 98.

In Medford, 31st ult, Mrs Susan King, 51.

In Charlestown, 15th inst, Alvah Blanchard, 20 months.

In Middleborough, 13th inst, Capt Humphrey Alden, 82, a soldier in the revolution.

In Brookline, Mr Ephraim Dewing, 73.

In Billerica, 14th inst, Martha, wife of Capt Francis Richardson, 52.

In Andover, 18th inst, Emily Fiske, youngest daughter of John J. Brown, 1 yr 9 mos.

In Hamilton, 13th inst, Mrs Elizabeth, wife of Mr Paul Patch, 61.

In Concord, 12th inst, Mr Charles Veasey, 28.

In Kennebunk, Me, 13th inst, Mrs Olive Emerson, wife of Dr Samuel E., and daughter of the late Nathaniel Barrell, Esq. of York, Me, 76.

In Conway, NH, 13th inst, Eliza, widow of Mr Solomon Densmore, about 66. Mrs D. was crossing the bridge near Eastman's Mills at North Conway, when her horse started and ran the chaise against a rotten railing on the upper side of the bridge; it gave way precipitating Mrs D., together with the horse and chaise, some twelve feet into the water, and killing her instantly.

ENGLISH BOOKS. Received by the steamer Acadia, works of Hazlitt, Chaucer, Shakespeare, Campbell, Wordsworth, Edgeworth, Milton, Moore, Walpole, Coleridge, Beaumont and Fletcher; Southey's Cowper; The Reproof of Brutus; Hampden in the 19th Century; Essays of Elia; Chess Studies; Harmony of the Gospels; Wilson's Concessions; Unitarianism Defended; Unitarianism Confuted; Biographical Dictionary, 6 vols; Porter's Progress of the Nations, Gray's Elegy; Maunder's Treasury of History; Extracts for Schools and Families; The Tree Lifter, 8vo; Speeches in Parliament, 8 vo; Campbell's Life of Petrarch, 2v, 8vo; Talbot's Faust, 8vo, &c. &c. For sale by JAMES MUNROE & CO, 134 Washington st. j22

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For the Register.

THE DYING WIFE.

I saw a young and lovely wife,
Stretched on a bed of pain and death,
Waiting to yield him up her life
Who filled her frame with mortal breath.

Beside her sat with aching brow
The sharer of her youthful heart;
Oh, will there naught console him now,
When she he loves must soon depart?

O yes, for hear them speaking now
Of that blest world beyond the grave,
For they are taught with Christ to bow,
And hope through him their souls to save.

I go, dear husband, where the streams
Of heavenly pleasures gently flow,
Where the blest light of glory beams,
Surpassing all things here below.

I thank thee for the many hours
Of happiness almost divine,
Which o'er me fell like summer showers,
From the pure gushing heart of thine.

And if to parted souls are given,
The blest employ to hover near,
And guide the loved ones up to heaven,—
Till thou art laid upon thy bier.

Will I thy guardian angel be,
To guide thee through life's weary road;
From every snare to set thee free,
And lead thee upward to thy God.

She ceased; she felt that death was nigh
To touch her with his icy wand,
She heard her husband's heart-dra wn sigh,
And felt the tremor of his hand.

Then giving him one look of love,
And bidding him in Christ to trust,
Her spirit fled to worlds above,
And left him weeping o'er her dust.

Boston, May 21st, 1844. F. M.

MISCELLANEOUS.

RUSSIA.

A late writer in 'Colburn's New Monthly,' speaks thus of Russia and her Emperor.

'If we patiently exhaust the records of the world's past history, maturely and deliberately comparing the position of Nicolas with that of any sovereign who has at any time preceded him, we shall not in any age find a parallel to the fearful elements of power which lie at his disposal.'

Admitting this to be spoken by one competent to judge of the case,—as there is reason to believe we may,—and connecting with it the facts now generally known, that the Emperor has recently adopted the modern system of rapid intercommunication, between different parts of his empire,—having now in progress of construction on an extensive scale, that wonderful bond of union to a people, as well as instrument of power and of civilization, the '*Railroad*'—we cannot help regarding the Russian empire and its ruler with deep interest: and we doubt not that most of our readers will deem it a privilege to peruse the following article from Colburn's New Monthly.

THE EMPEROR NICOLAS,

HIS NOBLES, SERFS, AND SERVANTS.

It is surprising how little the social and political condition of the Russian empire is known, comprising as it does the largest portion of the habitable globe ever united under one dominion, and giving umbrage as it does to so many interests by the shadow of its still increasing greatness.

There are, no doubt, many causes which may partially account for this lack of information on a theme so interesting; into these it is not our present purpose to enter, but we content ourselves with the observation which no resident in the Russian empire, we feel confident, will gainsay, that until within the last two years no traveller had given any account from which the faintest idea of her modern condition could be gathered.

We have had since then an admirably written book from a female pen, which only leads us to lament that the fair authoress who has so charmingly described the little she has seen, should have seen so little. For instance, she professes to describe the Baltic provinces—of which she imbibed her notions in the society of the family of the chief of the secret police; and as she seems impartially to have described all that she saw and learned, we must conclude from her silence that she was ignorant of two of the most interesting facts connected with the provinces which she describes; viz: that the peasantry recently emancipated from slavery, and still held practically in bondage by their nobility, are a totally distinct race from these latter, the descendants of the Teutonic knights who conquered them, or the Swedish conquerors of these feudal nobles—that they bear to them a sullen and unmitigated hatred, which absorbs their natural aversion to the Muscovites, and that it is by playing off the hatred of the conquered people, and the fears of their feudal masters, against each other, that the cabinet of St. Petersburg considers itself safe in the possession of these provinces.

Secondly, that in pursuance of this policy, the very year in which our authoress visited this part of the world, it was the scene of a sanguinary 'Jacquerie,' excited by a Russian bishop, but carried too far by the excited peasantry. Hundreds of lives were lost in this insurrection; the insurgents burning the estates and massacreing the families of their masters, and being put down only by a military force.

These scenes must have taken place a few miles from the spot which appeared to the writer in question so smiling and so happy, without her hearing of them; and those who have been in Russia can alone understand how bold any casual visiter to the family in which she was domesticated must have been who would have ventured to have breathed a syllable on such topics in the atmosphere which she inhaled.

Kohl, the German traveller, has also, since the period just referred to, continued his Russian sketches. The style of his writings gives one no means of judging whether he possesses the sagacity required for a profound, though he is evidently a minute observer; his work is an admirable daguerrotype of all that externally meets the eye; but this happens to be precisely what is least interesting in Russia.

Indeed it is futile to expect any vigorous description of the Russian empire, and the condition of its people, from a German pen, because no German dares to publish it; or if he did so, it would be excluded both from Austria and Prussia; from Austria, because the censure which, to be sincere, he must heap on a despotic government would be displeasing to her; —from Prussia, because the censorship will allow nothing to be published more severe than an occasional diatribe against Russia on the question of frontier regulations, and because she is too much under the influence of Russia to allow the publication of any serious writing which might form a ground of complaint from her cabinet.

With this apology, we propose to give a kind of elementary account of the present condition of the Russian empire. If it were not for the avowed and unlimited despotism of the Russian government, her civil institutions, her written laws, the provident regulations of the Russian empire, the official accounts giving the minutest details of her progress and prosperity, which seem in the minutest manner to justify the weapons of these, would make the country appear, on paper, the realization of a modern Utopia. Unfortunately, however, these official accounts, both with regard to the prosperity and happiness of the Russian people, and her political power, are as far from the reality as is the value of her bank notes from the metallic currency which they nominally represent. It is, however, by such papers that the Russian government deceives, and is deceived. No country ever existed which was administered by such ridiculously copious and complex written details, without which the most insignificant set of public business cannot be carried on.

This system, originally devised as a check on those employed, by placing on record, in black and white, the minutest details of everything connected with their duty, has had the contrary effect of insuring impunity, by burying every transaction in such an inextricably voluminous mass of documents, as to prove an effectual shelter for every species of fraud, which is protected, not here and there, or occasionally, but by high and low, and with a nefarious order and regularity, similar to that which the most forbidden avocations of great capitals are conducted.

Russia passes wise laws and excellent regulations, which are in fact a dead letter; she has thousands of troops which have never existed but upon paper; she has fleets and manufactories which like the scenery of a stage, excepting for theatrical effect, are of no more use or value to the nation than if they too existed only on paper.

The real elements of power and greatness which she possesses are, notwithstanding all this, immense; though there are countervailing causes which have hitherto prevented, and probably will continue to prevent, their ever coming into such active operation as to contribute much to her prosperity, or to render formidable her preponderance.

Though innumerable tribes and nations live beneath the rule of Russia, differing as much in language and in habits as any of the human race, the great bulk of her population is Muscovite, speaking the same tongue, professing the same religion, and animated by the same feelings of nationality. In the immense extent of country through which this population is scattered, and which industrious cultivation would render prodigiously fertile, it cannot fail to increase into countless millions, as it has been increasing since it has enjoyed the common protection of a somewhat civilized government. Without however anticipating what this population may become, to take it as it is, these millions of peasants, contented in their ignorance, and devoted with a blind and superstitious attachment to a sovereign who unites in his person as head of the church, its spiritual authority, to that of the temporal chief and czar, and who possesses besides all the mechanism of centralization and the science of civilization at his command, to render this force available—let us ask, was there ever a power more formidable centered in the hands of man than that which at the present day thus lies at the unlimited and uncontrolled command of an emperor of Russia? If till this moment his people have been poor, the soil of his country contains in profusion every requisite to constitute agricultural wealth, to furnish a superabundance of every valuable European production. The riches are there, and within reach. The arms are there to work them out. In his European possessions, inhabited by the purely Muscovite race, there are tracts of land many times larger than France and England, where the soil is as rich as in those parts of Brabrant and Flanders wherein the population seems to cluster like bees about a hive. There are pastures which, with a little industry, might feed all the flocks and cattle in Europe. Nature, by means of winter sledge roads and immense navigable rivers, has opened many communications, and singularly facilitated others. The climate over two-thirds of her European empire is, taken all in all, more favorable than otherwise to her prosperity; and she possesses outlets to two of the great inland seas of Europe; the Russian flag floats over nearly a thousand miles of the shores of the Baltic, and a considerable part of the coast of the Euxine.

No aristocracy interferes, no public opinion raises its voice to check or cramp the exercise of imperial authority. The nobles of Russia, proprietors of the soil, though they hold the peasantry in a servitude as complete as was that of the West Indian negroes, though still wealthy, are yet not only without a shadow of political power, but are themselves deprived of many of the common rights of humanity. Too often the oppressors of their peasantry, they constitute, notwithstanding, the class on whom the yoke of depotism presses most gallingly, if not most heavily. It has been the policy of the crown, particularly in the two last and in the present reign, to redeem the serf from the vassalage of his baron, and render him an imperial instead of a private slave—a servitude which is in most cases merely nominal—that is to say, when he is not forced to work in the government manufactories. He pays a fixed and trifling poll-tax to the emperor, instead of the heavy and optional one imposed on him by his former master, and he is practically almost as free as his late lord can possibly be.

The service of the crown, whether civil or military, for which every proprietor of land must furnish an annual contingent of men, at the expiration of its duration, exempts those who have performed it, as well as their descendants, from private servitude. Thus, in the eyes of the peasantry, the emperor, whose authority is always stepping in to release them from a bondage often very oppressive, appears in so favorable a light, that the rooted subserviency of long habit to their masters, unmixed with any sympathy or affection, would constitute no motive to divert them from a blind obedience to the being they look upon as scarce inferior to God: and between their duty to their baron, and their emperor, the latter would, in every case, be the more popular as well as the more sacred.

The emperors of Russia seek to invest themselves with this sacred character, in the eyes of the vulgar, by every imaginable means. The peasant and the soldier are taught always to associate the name of God and of the emperor, and the latter, in the regulation prayers, is made to call the emperor '*Our God upon earth.*'

It is a common prejudice in other countries, to imagine that the fear of the nobility operates as a check on the conduct of the Sovereign of Russia, and that the summary process of assassination would be the meed of any very oppressive or obnoxious measures. This notion is utterly erroneous. In a country like Russia, where habits and feelings are pervaded more by an oriental than a European spirit, as in every unenlightened despotism (if we may be allowed to use the term in contradistinction to the self-styled *enlightened despotism* of another European state,*) the sword of assassination must hang perpetually suspended over the good sovereign as well as the wicked; he has to dread, not like a constitutional king, the fanaticism of a jacobinical club, or a street assassin, but those whom he has raised to power, whether from the class of nobility or peasantry. It is perfectly immaterial what their original rank may have been, though it is true that while in office, they constitute a kind of aristocracy—the only one which has any political existence in Russia, any more than in Persia or in Turkey, where slaves and camel drivers rise to the highest offices, and where the favor of the sovereign confers the only distinction.

A gloomy and mistrustful tyrant, like Paul, must sometimes be strangled by his immediate confidants, in self-defence, when those become the objects of his suspicion; a weak-minded but benevolent emperor, like Alexander, may have perished at the hands of those who have not the justification of necessity's stern law; and the best of monarchs may fall a victim to the despair of those to whom he has intrusted his power, when the detection of their misdeeds become inevitable, or even when their ambitious views render a change advantageous.

The veil of mystery and secrecy which is habitually thrown over everything, renders the concealment and impunity of crimes practicable, which, in the rest of Europe, must meet with immediate publicity and execration. The public mind is so impressed with the facility of hiding every dark transaction from its view, that no personage of importance dies without some rumor of poison or foul play. In the present reign, we may instance the deaths of the Grand Duke Constantine and General Diebitch.

There was a certain personage, on whom the public rumor, and no doubt the public calumny, affixed the stigma of being the instrument of these dark deeds. His visit to any public character, or his arrival at the place where they were, has, in so many instances, been the forerunner of their sudden dissolution, that in such a country, however improbable, the report can excite no surprise. A little before the respective deaths of Alexander, of Constantine, and of Diebitch, this bird of ill omen made his appearance, and four or five other similar instances are cited in corroboration of this tale.

The prevalence of these rumors on every occasion, is not a little fostered by the absurdly mysterious policy of government, which will not allow the introduction of, or at least previously causes the obnoxious pages to be cut out of, any works mentioning any of the murders which have taken place in the imperial family since the time of Peter, even to the assassination of Paul, although the latter is known in all its details, as well as any other public event.

If the nobility are thus utterly powerless, the clergy, at one time equally formidable to the czar, and whose influence might still be imagined to be so with a people blindly superstitious, has been converted by the wise and resolute policy of succeeding reigns, from an object of terror into a means of power.

Deprived of the remotest political weight, its sole effect is to propagate and strengthen those religious feelings among the people which can but render them more subservient to the emperor, who is head of the church, and whose authority is not looked upon in the same light in which the members of the church of England regard the supremacy of the British sovereign—as a mere nominal title—but rather with the implicit belief of a direct delegation of power from heaven, of the same nature as, in the eyes of the Roman Catholic, invested even the most ambitious and martial pontiffs with so sacred a character.

The Russian people may most naturally be divided into three great classes; viz., first, the landed aristocracy; second, all those who have been or are employed by government; third, the peasantry, whether private serfs, crown serfs, or freedmen.

The first of these classes, more polished than civilized, generally given to licentiousness and extravagance, and crushed by a sense of humiliating condition, is insignificant by its want of spirit and numbers, and, by the fact of a paramount influence which destroys that which it once possessed over the serfs, and which it has not even the means of counteracting by the dissemination among them of such enlarged and liberal ideas, as its own comparative civilization might suggest, and which might weaken the power of that arbitrary tyranny which is weighing it down, though without strengthening its own. Its members must therefore naturally bear in their hearts a bitter enmity to the oriental despotism which crushes them in the dust. At the close of the late Emperor Alexander's reign, they made a final effort to shake off this galling tyranny, and the numerous secret societies, which were conspiring against the imperial authority, included in their ranks some scion of every noble family in the empire, and with each were the hearts and wishes of the stock to which he belonged. These efforts terminated in a hasty and pusillanimously conducted attempt at rebellion on the accession of the present emperor, but he overturned it by his energy, and has since kept his heel upon the throats of the helpless prostrate aristocracy which attempted to subvert his autocractic power.

This hatred is not, however, perceptible to the casual observations of the traveller; and few lips dare utter it in a state where, Venice-like, the very walls have ears, and it is only on a more intimate acquaintance that he can catch the accent of these universal curses, 'not loud but deep.' The conquered nobility may therefore now be considered harmlessly inimical to the imperial crown.

The second class—the nobility of office—raised in the very hotbed of corruption and venality, and divested not only of all public virtue, but of all private honesty, may be considered incapable of a patriotic idea, and can be animated by none but the most selfish feelings, which would naturally lead them to side with the strongest party in the event of any national commotion. And the inferior rank of this class which constitutes the great bulk of it, have been brought up traditionally to regard the imperial power as the most solid and unshakeable of human institutions.

The third of these great classes into which the Russian nation may be naturally divided—many times more numerous than the other two united—constitutes the bulk, the power, and the nerve of the Muscovite people. It is composed of a peasantry on whom civilization has yet made no impression, and knowledge thrown no ray of light. For, that a few can read, who are now allowed to read nothing but those prayers which were formally read to them, and that they are now acquainted with the use of sugar and tobacco, will scarcely invalidate the assertion which we boldly venture to make—that they are as barbarous now as previous to the days of the first Peter—that they are, in fact, identically the same as a century and a half ago—in ideas, in manners and costume; as blindly superstitious, as servilely devoted as then, and have only transferred this feeling from their patriarchs and boyars to the person of a single ruler.

Counting its millions, as this class does, to the thousands of the preceding two, and animated as it is by the blind zeal of barbarism it lies a ready and tremendous instrument of good or evil, in the hands of one man, to execute his commands with a reckless and fanatical devotion. This man is the Emperor Nicholas.

A population of forty millions of Muscovite peasants look upon him as their 'God upon earth:' such being the title by which they designate him in their prayers to that Being in whose eyes he is no more than the lowliest of his slaves.

If we could even suppose that, in the less densely peopled world of bygone centuries, any barbarian despot had ever ruled over any thing like a similar *number* of devoted followers, blindly obedient to one single leader, no leader in those remote ages, or of those barbarous followers, possessed the same advantages—the mechanism and administration of modern civilization—which the progress of other lands has given the Russian Tsar, whereby to render available the unwieldly strength of these inert masses.

To exercise so immediate an influence on the destiny of sixty millions of human beings for whose cultivation, happiness and comfort, so much remains to be done, is assuredly the greatest and most noble task that was ever allotted to humanity; for we must admit that the words of the poet,

How few the ills which kings can cause or cure,
are little applicable here.

* Prussia.

MORNING DEVOTION. The morning is the time for devotion; not only from its relation to the past night, but considered as an introduction to a new day. To a thinking mind, how natural at this hour are such reflections as the following:—I am now about to enter upon a new period of my life, to start afresh in my course. I am to return to that world where I have often gone astray—to receive impressions which may never be effaced; to perform actions which will never be forgotten; to strengthen a character which will fit me for Heaven or Hell. I am this day to meet temptations which have often subdued me; I am to be again entrusted with opportunities of usefulness, which I have often neglected. I am to influence the minds of others, to help to mould their characters, and in deciding the happiness of their present and future life. How uncertain is this day! What unexpected changes may await me! It may be my last! It will certainly bring me nearer to death and judgment. Now when entering on a period of life so important, yet so uncertain, how fit and natural is it, before we take the first step, to seek the favor of that Being on whom the lot of every day depends, to commit all our interests to His Almighty and wise Providence, to seek His blessing on our labors and His succor in temptation, and to consecrate to His service the day which he raises upon.

THE PEASANTS OF ITALY.

BY J. T. HEADLEY.

The peasantry of Italy as a general thing, are more virtuous than the richer classes, and in many provinces do not suffer for the necessaries of life. The differences in this respect in the different sections, is as great as that between the cultivated and uncultivated land of those regions. Field-work, which in our country is chiefly confined to the men, except in the slave districts, is here performed also by women. Wheat is generally sown in drills, and after it has reached a certain height is weeded out generally by females and boys, who pass between the rows with narrow hoes. The peculiar costume of the peasantry often gives them a very picturesque appearance in the fields. I have seen twelve or fifteen woman in a group, each with a napkin folded on the top of her head, to protect it from the sun—while the dark spencer and red skirt open in front and pinned back so as to disclose a blue petticoat beneath—contrasted beautifully with the bright green field that spread away on every side. They usually go to their work in the morning with their distaffs in their hands, spinning as they go. The distaff is one of those characteristics of the country you meet at every turn. It is like a common distaff and held under the arm, while the spindle rests in the hand. The flax is pulled out into a thread in the usual way when the spindle is dropped and a whirl given it as it falls, so that it hangs dangling by the thread and twisting it as it revolves. I have often stopped of a bright morning and watched these picturesque groups, slowly sauntering along to their labor. Many of them will ask alms as you pass, as a mere matter of economy. To a cheerful looking woman who asks you for money, you cannot well refuse a single Carline. It is sought and obtained in a single minute, and yet it is the price of a whole day's labor. In the country between Naples and Rome, some parts of which are very beautiful, the wages of a woman in the field is a *Carline, or eight cents per day and she finds herself.* One can hardly conceive how eight cents would buy her daily food, much less clothe and shelter her, but it is incredible on what a small sum an Italian will live. Many a poor noble would be supremely happy could he have the income of our common clerks.

Leaving other parts of Italy for another time I will speak simply of Lucca and the region bordering on it. Here, and farther North, all along the base and in the midst of the Appenines the peasantry are industrious and frugal—but still the means of subsistence are not sufficient to their wants. Chesnuts are a staple article of food—roasted they are very nice, but as the chief provision—can scarcely be regarded as healthy. They are pounded and ground up and made into pudding and bread. They grow in great abundance on the Appenines, and the value of the land is estimated not by its quantity but by the number of bushels of chesnuts it will produce. These mountain lands are let out to the peasantry, who give two-thirds of the chesnuts to the landlord, and retain one-third for gathering. When there comes a frost and kills or diminishes the chesnut crop, the distress among these children of the hill is terrible.—Famine walks among them, but the ruin and anguish it carries with it are unknown beyond the boundaries of their own province. It is wonderful to see how patiently these peasants bear privation. They will wander around among the hills gathering herbs and eating beans boiled with grass without murmuring or violence.—They wait and starve praying the while to the good Madonna to relieve their sufferings.

Indian corn is grown here, and is planted immediately after the gathering of the wheat crop in mid-summer; and harvested in October.—Travellers who follow the main routes know little of the character of the Italian peasantry.—Around the hotels and villages they have become contaminated by foreigners. But go back into the mountains and the extreme politeness and civility you meet at every turn endear them to you before you are aware of it. Male and female salute you as you pass, and in such a pleasant manner that you scarcely regard yourself as a foreigner.

Visiting once the silver mines on the borders of Lucca and Carrara, we were struck with the change of the character of the lower classes immediately on leaving the main road. But the pleasure I received was soon forgotten in the sad spectable that met me as I approached the mines. I never saw paler and more woe-begone faces than those of the females. I found myself among. They were mostly young women, but poor, with sunken eyes, and colorless cheeks, and a perfect marble expression of features. They are employed in various departments, but chiefly in washing silver dust.—Whether it be the cold mountain water in which their arms are constantly bathed or the influence of the metal they separate, or both, I know not—but our hard driven factory girls look like rose buds, compared to them. We went through the mines with the head miner, and when we left him astonished him beyond measure with the present of half a dollar, "*e molto generoso,*' said he. We had employed him but half an hour, and that after his day's work was done, and yet he received for it a whole day's wages. Returning from these mines just at evening we met one of those dandy peasants we often see painted, but seldom encounter. A perfect rustic Adonis with flowing locks and rosy cheeks, and beautiful bright and laughing eye—he had that jaunty air and rollicking gait which characterises your peasant beau. His hat was set rakishly on one side, while his flashy vest and careless costume gave him a decidedly rakish appearance. But he was a handsome fellow, and as he passed us with his oxen and cart he trolled away a careless ditty.

A peasant girl stepped into the road that moment and joined him, but it did not look exactly like a casual meeting. They walked on side by side, and he had such a good-for-nothing scrape-grace look that I could not help calling out to him. They both looked back and laughed, when he suddenly seized her by the waist and gave her a kiss that fairly rung again. The blow that followed sent him half way across the road and made my ears tingle in sympathy.

The next day we went into the mountains to visit the Seravezza quarry, and also the Mercury mines. These last are very unprofitable and dreadfully destructive of human life. Mr Powers uses the Seravezza marble exclusively.—Wandering amid the hovels and along a mountain-stream that disclosed at every step some new beauty in the stupendous scenery that enclosed me, I entirely lost track of my companions. Discovering at length they had gone to the top of the mountain to visit the highest quarries, I was fool enough to follow. But after winding up and up for a long time I became confused in the multitude of paths that continually crossed and intersected mine. But while I stood midway on the mountain, doubtful what course to take, a young woman about eighteen years of age overtook me. She was decidedly pretty, with a slight and gracely form. The everlasting distaff was in her hand, and she spun away as she slowly ascendent the zigzag path. I inquired the path to the quarries, she told me she was on her way there and would accompany me. We fell into a chitchat—sustained as well as could be expected with my bad Italian on one side, and her miserable *patois* on the other. I asked her if she was carrying the dinner to her friends in the quarries. "Oh, no," she replied. "Ah," said I, in true Yankee inquisitiveness, "I suppose you are going to visit your husband!" She burst into a clear laugh and replied, "Oh, no, I am not married." "Well, then," said I, in perfect despair, "what *are* you climbimg this tremendous hill for?" "Oh, I carry *quadrette*," she answered. "Quadrette!" I exclaimed, "what's that!" On inquiry, I found that she was employed all day in bringing square blocks of marble dressed for pavements from the quarry to the plain. A thick napkin was folded on the top of her head, on which she placed the "quadrette," a square piece of marble, and descended with it to the manufactory below. It was a mile from the bottom to the top, and she spun as she ascended the mountain, and then returned with her *quadrette*. A mile up and a mile back, made each trip two miles long. She made seven a day, and received for each only a *cent and a half.*—Thus she travelled fourteen miles a day, and carried seven miles a heavy stone, and received for it *ten cents.* I looked at her with astonishment. Her features and form were delicate, and her voice and manner and all were so gentle and sweet, that I could not conceive for a moment that such a life of drudgery was her lot.—Yet she seemed cheerful and happy. [N. Y. Tribune.

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HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. This is not all. The connecting of metals of two different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorably the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such accuracy, that the admission of the whole work being removed, and replaced again, at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again: and yet, when on, are firm, easy and inoffensive. These are improvements that commend themselves to the consideration of all who may desire artificial teeth. During the two past years not less than 15,000 teeth that had become painful, by reason of the exposure of the dental nerve, have been successfully treated by Dr S. by first destroying the nerve and removing the pulp, with his anodyne, without pain, and then filling them. As there is a general disposition in the community to defer all unnecessary operations on their teeth until they become painful, it is most respectfully urged, that all teeth be immediately filled, as soon as decay has commenced, before the general health of the teeth is effected, and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found to be objectionable, as the pivot is too liable to become soft and weak, and in a few months breaks entirely off. An improvement of much importance has been adopted by Dr S. in substituting gold and silver pivots, which make them ten-fold firmer, and less offensive. Dr S. continues the use of his justly celebrated Parisian Instruments for the extraction of ulcerated teeth, stumps, and fangs, and can assure the public, that in the hands of one, possessing a correct knowledge of their use with an experience of twenty-five years, success must always be the result. Terms: for a full set of upper and under teeth on plates, from $50 to $100; For a full upper set confined by atmospheric pressure, from 25 to $50; For two or more teeth on plate, confined to other teeth by clasps, from 2 to $5; For setting on gold and silver pivots, from 1,50 to $3; For filling common sized cavities with gold $1; For all other kinds of filling, from 50 cents to $1; Extracting 25 cents. All operations warranted. Office, No 266 Washington street, corner of Avon Place, Boston. 6m nv25

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.) ap27 tf

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CHAMBER SHOWER BATHS—*easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly-celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

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The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c. N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boylston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston. William Beals, Boston.
M. M. Ballou, "
Thos. W. Haskins, Roxbury. Samuel A. Walker, Brookline,
S. Gardner, Boston. Henry Burditt, Cambridge,
Phineas E. Gay, Boston. William Dall, Boston,
Franklin Greene, Jr, Boston. E. Bartlett, Roxbury.
C. Briggs, "
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